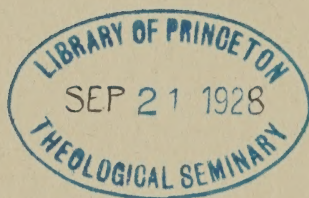


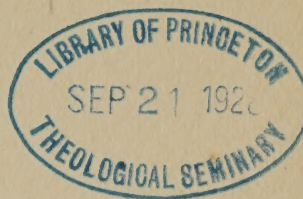
THE GOSPEL
for
AN AGE OF THOUGHT
by
A.Z. CONRAD



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The gospel for an age of
thought

The Gospel for an Age of Thought

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By

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FOREWORD

“**H**E that doeth the truth cometh to the light.”
So spake the embodiment of all truth. A purposeful determination to follow every discovered mandate of truth, is the indispensable requisite to its discovery. The noblest of all quests is the truth quest. The slogan of highest intelligence is, Truth at any cost from every source. What is truth? The question of the ages! In the broad, truth is that which corresponds with reality. Whatever is real is true. Whatever is true is real. Reality is indestructible and universal. The combined enemies of truth have no more power to change reality than a wasp has to stop the movement of the earth on its axis. The truth of supreme significance to an individual member of the human race is SAVING, SANCTIFYING AND SATISFYING truth. A knowledge of such truth must come from God.

THE VALIDITY OF THE GOSPEL

Among the mistaken ideas in vogue, none is more erroneous than that the Gospel of Christ is to be accepted, if accepted at all, solely on faith; that incertitude is one of its chief characteristics; that it is to be placed in the category of the theoretical, the speculative, the hypothetical; that it is to be classed with the undemonstrable. It is tacitly assumed that a higher order of intelligence is to be found among agnostic scientists than that represented among believers in Christ's Gospel. As a matter of fact unbelief, in the face of the adequate testimony

of multitudes of competent thinkers who are in favour of the truth of the Gospel, is a mark of second rate thinking. Mentality is not to be measured by interrogation points. The spirit of honest inquiry is wholly admirable but the spirit of persistent denial in the face of overwhelming evidence is not the mark of high thinking.

No body of truth is more completely validated in human experience than that presented in the Gospel of the Son of God. This Gospel claims to meet every need of man. Its colossal claim to preëminence in the realm of thought is accompanied by no apology. It offers itself as a Gospel for those who think. No uninspired intellectual production even approximates its altitude.

Christian belief is no leap of a blind man from a parapet into the dark. It is not a voyage in a rudderless and unpiloted ship over a storm-swept sea, under a pitiless sky. Its aim is definite, its purpose is clear and its motive superlative. The Gospel is the last and best word in soul nobility. It meets every known test of rationality and reality. It practicalizes the ideal and idealizes the practical. It has received the unqualified endorsement and the hearty acceptance of the world's greatest intellectuals for more than nineteen hundred years.

The Gospel of Jesus Christ is the only Gospel that answers the soul's yearning cry for true freedom. It presents to humanity "God manifest in the flesh," in the person of Jesus of Nazareth and says, "Behold the Lamb of God who taketh away the sins of the world."

This book is composed of discourses presented in Park Street Church Boston, City Temple London, Carr's Lane Birmingham, England, Cardiff Wales, Renfield Street Free Church Glasgow, and other churches of Europe. The reaction to them has been uniformly such

as to lead the author to accede to urgent requests for their publication.

With the hope that many may be led to appreciate more fully the "sweet reasonableness" of the fundamental doctrines of our Christian Faith, we offer to the reader the thought and experience of a long and happy ministry of the Word.

A. Z. C.

Boston, Mass.

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I

A RATIONAL GOSPEL FOR AN AGE OF THOUGHT

"Think on these things."—PHILIPPIANS 4:8.

THE Gospel of Jesus Christ is preëminently reasonable. This in large measure explains its extraordinary vitality. This also explains its marvelous achievements in human history. Thought is basic in being. God said, "Let us make man in our own image." Rationality is one of the supreme attributes of the Infinite God. Since man was created in the image of God, rationality must be predicated also of him. As a rational being, man demands that all truth he accepts shall itself be rational. The material universe is God's thought objectified. The stars in the heavens, the planets, all material objects which we see, were a thought before they were a fact. It is not too much to say of man himself that he is God's thought clothed in human flesh.

THE TRUTH QUEST

As a thinking being man is engaged in the quest for truth. This is his paramount engagement. The truth quest presupposes intellectuality. Among the greatest powers man possesses is the power to think. Self-consciousness and reflective thought are central to personality. There are certain rational tests which are called the criteria of truth and these are well understood and carefully defined. Thinking must be inevitably along the lines of what may be termed the laws of thought. Every proposition which presents itself as truth is very properly

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subjected to rational tests. The truth of reason is law to the will. We are constitutionally compelled to accept what reason declares to be true. It follows, as a matter of course, that we have no choice in the matter but must reject whatever is diametrically contrary to reason. God endowed us with mentality and expects us to use it in the discovery and appropriation of truth. As intelligent beings we are expected to think; we are expected to think straight and to think through. With intelligent beings nothing is to be taken for granted, but all is to be subjected to the tests of truth. Our intuitions are simply truth immediately known. Through our intuitions we reach conclusions in the realm of reality final and satisfying. All processes of reflective thought represent mental energy and through these processes we discover truth which we employ in the upbuilding of personality. Thinking superficially is natural and easy. Thinking straight is quite another matter. This requires concentration, sincerity of purpose and a genuine mental effort. Just as it is easier to think than to think straight, so also it is less difficult to think straight than to think through.

We are required not only to think straight and to think through, but our much larger contract and program is to walk straight. "If ye know these things, happy are ye if ye do them."

MORAL OBLIGATION

This brings us straight up against moral obligation. It is impossible to convince any large number of men that they are not free. We carry with us the consciousness of the power of choice. We are not in doubt as to the fact that those choices carry with them the sense of duty. We are further perfectly assured that choices which disobey our sense of duty bring with them a sense of ill

desert. Since we live within the realm of moral law this sense of ill desert carries with it the further idea of punishment. Equally true is it that choices which are approved by conscience and judgment involve approbation and reward. There is no escape from this line of thinking.

Freudian fatality and the mechanistic theories of Watson will never find acceptance among those who think through. Sooner or later by virtue of our constitutional endowment we have to reckon with the idea of eternal justice. Right and wrong are ineradicable realities. It is as impossible to make wrong right as it is to make black white. Thought is force. It is a high quality of energy.

Every man is the architect of his own fate. By his deliberate choices man determines his own destiny. It becomes inexpressibly important to establish the habit of thinking devoutly on those subjects which relate to eternal destiny. Religion is immeasurably significant just because it is dealing with the things that are infinite.

GOOD NEWS

The Gospel for an Age of Thought is a message to man which is in the nature of good news. It is truth which gladdens and glorifies life. It is truth which will stand the severest test of scrutiny and investigation. People do not come to a knowledge of the truth carelessly, negligently or indifferently. It is through serious contemplation leading to final conclusions that the soul reaches a resting place, secure. The Gospel for an Age of Thought puts a premium upon intelligence and disparages ignorance.

That this is an age of thought will hardly be challenged by any intelligent individual. This does not for

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a moment disparage other periods in the world's history. Ours is certainly not the only age of thought.

That this is an age of thought is evident by the multiplication of books in every part of the civilized world. Many of these books represent thinking of a high order. Never in human history have so many people demanded literature of real merit. The only explanation for the tremendous demand for books, magazines and periodicals whose contents represent the serious thinking of our day lies in the fact that this is preëminently an age of thought. The average individual thinks more seriously and more effectively than heretofore. The wide extension of primary education has made it possible for the rank and file of the people to consider intelligently the main problems which present themselves for solution in all departments of human activity. It might be difficult to maintain the thesis that in the most advanced departments of human thinking there has been any such progress as is evidenced among the masses of the people.

It is not strange that to the average mind this age seems to be one of jazz and jargon. There is much to give colour to such a characterization. Crime and corruption, degeneracy and discontent appear on every hand. Superficiality and immorality, the foam and the folly of our day might easily lead us to conclude that our age is not one of any preëminent intellectuality. Certain it is that there is nothing more irrational than crime and immorality.

While we have a crime bill of ten billion dollars a year and the unenviable reputation of being the most lawless nation on earth, and while we have multiplied organizations whose sole purpose it is to destroy faith in the highest and holiest things of life, we might readily conclude that this is a very unthinking age.

VIGOROUS MENTALITY

In spite of all the evidences to the contrary, however, it is not difficult to vindicate our claim to the fact that we are living in an age distinguished for its vigorous mentality. This being true, it is inevitable that Christianity which conducts us into the realms of highest thinking, must have all of its claims critically examined. No religion that does not qualify from an intellectual standpoint can be expected to retain its hold upon the world in an age of thought. All the claims of Christianity, like the claims of every religion, must be submitted to the severest rational tests. The Christian disciple, knowing the eternal and final nature of Christian revelation, welcomes eagerly all serious study of its postulates, propositions and claims.

There are truths for which there can be no real substitute. All good things may be counterfeited, but a counterfeit is not necessarily a substitute. There are also systems of truth upon which no improvement can be made. That which is perfect can not be improved upon. Only the defective or the incomplete admits of advantageous change. Whatever proves to be the highest means to the highest end, represents the world's supreme answer to the needs of the human heart.

A SUPERLATIVE GOSPEL

A real Gospel must meet specifically the deepest needs of life. There must be a "Good News" to the world which answers every profound inquiry of the soul and satisfies those deeper wants of personality which are not met in ordinary ways. This is precisely what we claim for the Gospel of Jesus Christ. Jesus offered Himself in His teaching and life as the Evangel of a

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perfect spiritual system. Every claim He made for the truth He taught, the life He lived, and the personality He was, has had complete vindication in the outworking of Christianity.

Jesus Christ was Himself the world's superlative Gospel. He was the "Good News" which gladdens every life that understands and receives Him. The Christian Gospel goes far beyond the realm of theory, speculation and hypothesis. An Age of Thought demands that all the claims of Jesus find their vindication in a demonstration of their applicability to man's need, while he is fulfilling duty and working out destiny. Thinking men and women recognize that there is in every individual a heart need that no philosophy of life, no science as such, and no human remedy can meet.

OTHER GOSPELS

The Gospel which constitutes the historic basis of our Christian faith is not the only one submitted to the world as Divinely directed and inspired. At the very earliest stages of Christianity there were eminent thinkers and writers who maintained that while the Gospel of Christ was in the main to be accepted, yet improvement even upon the teachings of Jesus was not impossible. These theorists, speculators and religious propagandists made extravagant claims of intellectual superiority. Strange to say the very wisest of the men who lived contemporaneously with the Church founders and fathers were unable to produce a Gospel which did not bear upon its face such glaring evidences of a lack of inspiration and absence of the supernatural that no large number of people were ever unwise enough to incorporate their writings into the Canon of Holy Scripture. The apocryphal Gospels are easily recognized.

APOCRYPHAL GOSPELS

The Apocryphal Gospels are so different in their temper and in their grasp of the great finalities of Christianity, and introduce so many trivialities and inconsistencies, that they have been rejected by the Church as having no place in the true revelation of God. A unique and distinctive characteristic of the Christian Gospels is that they appear on an entirely different level, more exalted, more ennobling, more supernatural than any other writings. Their distinguishing supernatural mark leaves no doubt in the minds of unprejudiced men whose thinking is clear, that they are not to be compared but only contrasted with all other writings which claim recognition as a revelation of spiritual truth.

Nothing is more futile than the attempt to reduce the Inspired Word of God to the level of ordinary uninspired literature. The literary value of the Christian Scriptures is beyond estimate. But when the attempt is made to place the Bible in its entirety, and the four Gospels in particular, upon the level of ordinary human thinking it signally fails.

HUMAN ELEMENT

In stating all this we are not belittling or despising the fact that there is a human element clearly manifest in the Gospels and New Testament Scriptures. Individual characteristics appear which clearly leave the mark of personality upon the writings of individual authors. We are not to suppose that the authors of the various books of Scriptures were simply amanuenses who received dictation from the Holy Spirit while their own characteristic thinking was eliminated or their own personal intelligence suspended. Nothing of this kind was necessary to prevent error from entering into the re-

vealed Word. God has always employed human agencies with all their personal characteristics to accomplish His larger self-manifestations to the world, except in the case of Jesus Christ who was of course in an entirely different category and who was Himself God's greatest revelation.

It should also be said that we need not disparage the high quality of thinking, represented in a vast deal of uninspired literature. Truth is vast and many-sided and human thinking is able to bring to light without the aid of inspiration an immense body of truth of great importance to humanity.

THE SUPERNATURAL NECESSARY

There are truths, however, which no amount of thinking could ever either discover or unfold. This pertains to the most important realities in God's world. Only God Himself could make clear to us realities which lie beyond the reach of human discovery. With the four Gospels before us and the uninspired literature of the world about us, the evidence for the supernatural in our Gospels leads us to accept them as God's Word. The best and the highest thinking through the centuries, has accorded to the Christian Scriptures a unique and distinctive place. At successive periods in the progress of Christianity there have always been eminent thinkers who repudiated and rejected the supernatural. But they have by no means occupied a permanently preëminent place in the higher thinking of humanity. Atheism and agnosticism always have abounded and always will abound. They never dominated and they never can dominate the intellectual world. Human heart hunger can only be met by the constructive and inspirational. Unbelief brings no contentment.

CRITICAL AGE OF THE WORLD

The age in which we are living is not only an age of thought; it is an age of keen, incisive and oftentimes acrimonious criticism. The history of intellectual progress has been punctuated by criticism. A sincere painstaking quest for truth by no means belongs to our age alone. Again and again the intellectual activities of leading thinkers have been characterized by fearlessness of inquiry regarding the very truths which have been generally accepted. It may be safely asserted, however, that never since literature began to be has the critical spirit been more conspicuous than in the times in which we live.

A large number of devout and earnest thinkers are endeavouring to work their way to the very bottom of things, weighing, measuring, testing by accepted standards anything and everything that offers itself for intellectual consideration and acceptance. Naturally enough there are large numbers of thinkers who are neither devout nor very earnest but who are ambitious for eminence, looking for reputation and who have discovered that criticism of even the most sacred truths is best calculated to thrust them into the limelight.

The critical spirit of our age is undoubtedly due in no small measure to scientific research. Every department of science demands men who with great patience will engage in painstaking and laborious inquiry, who will seek to enter into the holy of holies of nature and bring forth truths hitherto unknown. Elaborate and exhaustive methods are made the more effective on account of increased mechanical facilities. The ingenuity of man has kept close pace with the spirit of inquiry. The scientific laboratories of to-day are an evidence not only of the earnestness and definiteness of purpose char-

acterizing leading scientists but also witness to the genius of man in providing the most delicate instruments, thereby immeasurably multiplying human ability to arrive at ultimate facts.

NATURE'S SECRETS RELEASED

Nature is each year compelled to release her wonderful secrets hitherto unknown. For man the skyline is pushed back, the roof is lifted, former frontiers are brought within the realm of the well-known and a vastly enlarged universe offers itself to the modern inquirer. Our telescopes have made astronomy a new science and have brought into view millions of worlds whose existence was formerly not dreamed of.

The microscope has attained such a degree of perfection that the scientist in his biological investigations traces life far toward its beginning. Science has enabled us to follow along the line of God's thinking in material revelation discovering worlds within worlds until we have reached the electron where we find energy expressing itself under the most absolute and precise determinations of law.

Not only in this material department of human inquiry have investigations been prosecuted, but in the realm of mind it is not less true that more recent inquiries have brought to light those impalpable, mysterious, yet vital and supremely important forces of the mind, the laws of which we are seeking to ascertain. The newest and in many respects the most interesting of sciences, the science of mind, under the name "Psychology" has aroused the deepest interest among students of all grades and is holding the attention of the educational world to a degree hardly to be claimed by any other science. All these things have developed a critical attitude. Ab-

sorption in material investigation and in mental inquiry has developed an attitude of challenging interrogation. Any and every subject offered for investigation is met with a question mark.

DEMAND FOR DEMONSTRATION

There is a disposition to reject and repudiate whatever offers itself for acceptance unless unanswerable evidences approaching the exactitude of a mathematical demonstration are forthcoming. It can not be doubted that a very great advantage has resulted from the sifting processes which have been going on. A vast deal of error has been properly labeled thereby. The genuine has been separated from the spurious and imposture in the very departments where it was possible to practice it without suspicion has been prevented.

In the truth quest in all departments of human thinking the critical attitude has had another great advantage. A new emphasis has been placed upon the indestructibility of truth. A recognition of the fact that truth is a unit has been of great assistance. To-day we well understand that philosophical, scientific and theological truth are all one. Nothing is more illogical or absurd than antagonism between the various departments of human thought and thinking.

SCIENCE AND RELIGION

Any quarrel between science and religion is absurd on the face of it. Science which is real science and theology which is true theology are in perfect harmony. The doctrines and institutions which have long been held in reverence have been and are undergoing the trial by fire. It is the fire of drastic criticism. Neither the doctrines nor the institutions will lose anything but will

gain much wherever a reverential attitude of mind attends the effort to discover ultimate reality.

We are no longer much concerned with apologetics. We are, however, much occupied in demonstrating, vindicating and interpreting the truth and the whole truth as related to human life. More especially are we concerned with as full an understanding as possible, of the truth which has to do with the moral conduct and the spiritual life of mankind. Truth is its own defense. It never requires bolstering up nor has it ever to be apologized for. It is, however, tremendously important to protect humanity from imposture. Error is ever masquerading in the garb of truth in the most subtle and surreptitious manner. Our concern should be to save the world from the consequences of the rejection of vital and life-giving truth.

Christianity is indeed its own apologetic, continually exhibiting a supernatural wisdom and vitality. It has to be interpreted and unfolded in order that people shall not be influenced by noisy denials and deceptive sophistries which very readily gain currency and destroy the blessings and benefit of genuine religion. The exalting influences and saving grace of Christianity, together with its consolations, are lost whenever unbelief, misrepresentation and misinterpretation prevent individuals from appropriating these treasures of truth. Though all the world should doubt, not one single reality is in its essence affected in the slightest degree by such doubt. Truth is entirely independent of human opinions.

BELIEF AND REALITY

Final realities are not conditioned upon a show of hands. Referendums have nothing to do with fundamentals. While multitudes and successive generations

believed the earth was flat, its spherical form was a reality just the same. The law of gravity was a reality long before the fall of the apple which arrested the attention of Newton. The circulation of the blood was in no wise affected by the discovery of Harvey. The present accepted theory of the solar system was entirely independent of Galileo and Copernicus. Their revelations brought existing facts into view. The point is that belief or unbelief changes no reality. There is no possible danger that the present critical attitude will destroy one single and important fact of existence. Criticism may easily overreach itself, assert too much, become dogmatic, assume and presume and thus defeat its own purpose. To-day the Anti-Christian bias is very strong. The Theory of Organic Evolution accounts in no small measure for the crass materialism which abounds. Large numbers of men who are placed in the category of advanced thinkers are too biased to consider with any fairness the propositions of the Christian faith. In many instances tests are insisted upon which are utterly inapplicable to the things to which they are referred. We had an illustration of the inconsistency of a spurious science in what was known as Tyndall's Prayer Gauge. Here was an utterly absurd proposition presented in the name of science to test the effectiveness of prayer. It was just as unreasonable and as impossible as the old time fire test to determine the innocence or guilt of one accused of crime.

CRITICAL BIAS

The critical spirit which starts out with presuppositions against any particular fact is never able to make an investigation acceptable; on the contrary on account of its antagonistic and even destructive purpose it will

unconsciously render itself inefficient and incompetent. This has been the growing tendency of modern criticism, as related to religion. The demands of Christianity are very insistent and very exacting. Man is not naturally humble. He dislikes mandates and restraints. He is disposed to reject and repudiate religious sanctions wherever he is able to do so.

It is not too much to say that the approach of intellectuals to religious inquiry is usually biased. The natural man is not predisposed to bow to commandments. The last attitude of men, who regard themselves as intellectually eminent, is the bowed head and the penitent appeal. It might therefore be antecedently expected that with increased emphasis on scholarship there would be increased assertiveness and an unwillingness to recognize any necessity for the supernatural.

Old Testament criticism and New Testament criticism present a multitude of examples of assumptive, unwarranted and arrogant declarations and decisions. Many reverent scholars, deeply desirous of ascertaining the truth regarding the Bible, have contributed much to a truer understanding and a better evaluation of the Inspired Writings. Many more, however, have employed their entire intellectual acumen in an effort to destroy the very foundations upon which the Word of God rests.

Grotesque and absurd processes of inquiry have attended much of Old Testament criticism. Theories and speculations have taken the place of scholarly inquiry. With a zeal, whose animus was poorly concealed, the attack upon the New Testament has more recently engaged the attention of the critics. No disciple of Jesus shrinks for one moment from the application of all scientific knowledge to Biblical criticism. We may well rejoice that God's world is challenging the world's crit-

ical thought. There is not the slightest question as to the results of honest inquiry. All archeological and philological knowledge is to be hailed with delight.

HUMAN FALLIBILITY

We recognize that human interpretations are fallible. Not all expositions of Scripture, even of reverent minds, are without error. If accretions and accumulations of error have sometimes covered the meaning of our sacred literature, Christians are the last people in the world to find fault when the fact is made known. Our very confidence in the trustworthiness and the reliability of God's Word should lead us to welcome with joy light from every source upon God's program for man.

It is undoubtedly true that from time to time the accepted beliefs of the Church have not been without their admixture of error. This, however, does not pertain to the great fundamentals and essentials of the faith. We have an unbounded confidence and assurance that when God's Word is properly interpreted it is infallible and inerrant with respect to the spiritual needs of man. We have therefore no shrinking from trial by acid or fire.

We must not fail to recognize, however, that in the present critical processes people are very likely to be misled because human prejudices and presumptions so often predominate in Scriptural interpretation. It is quite impossible that the rank and file of the people will have the time or the education to enable them to discriminate between the well-founded arguments of reverent scholars and the misleading sophistries presented by Modern Rationalism. A host of unbelieving, so-called "intellectuals" are giving forth voluminously and recklessly their arguments against the Christian faith.

An Age of Thought calls for men utterly fearless and willing to take the consequences whatever they may be of sincere inquiry. We want men who enter prayerfully and devoutly into the study of the Bible to find out precisely what it teaches. At the same time let us warn against the acceptance of unwarranted conclusions and unproven theories which are everywhere seeking to supersede traditional interpretations of the Inspired Word. A consensus of Christian scholarship which has stood the test of the centuries is worthy of thoughtful recognition and when we come to a consideration of the Word of God let us remember that in the fire of destructive criticism it has not lost one iota of its vitality or virility.

DESTRUCTIVE CRITICISM

It is true that unregenerate critics have sought to emasculate, devitalize and destroy God's Word, and would leave it devoid of all those qualities which have made it the mightiest factor in human progress. We should refuse to accept a fragmentary, enervated Gospel, as a substitute for the true Gospel of the Son of God. When miracles are brushed aside with an air of superior intelligence and smilingly or sneeringly called merely the poetry of religion; and when the Gospels themselves, together with other New Testament writings, are designated as unreliable tradition, you may properly conclude that the authors of such statements are not to be trusted and that they are not intellectually balanced.

In the face of nearly nineteen hundred years of history it is wise to be cautious how we thrust aside truth at the behest of any one. The religion of Jesus has been abundantly demonstrated.

Our Christian faith has never in its history had to deal with a confederacy of foes so intent upon its dem-

olition. All forms of rationalistic scholarship are bent upon reducing everything to the level of ordinary human thought. Surreptitiously and insistently they are seeking to discredit the supernatural wherever it offers itself as real revelation. The ultimate outcome is absolutely sure. Immense loss may accrue to the Church of God temporarily, but in the end the foundations stand sure and will prove their absolute reliability.

Under the leadership of blind guides many are losing their faith in the reliability of God's Book as an infallible guide to life eternal. Jesus said, "Heaven and earth shall pass away but my word shall never pass away." True scholarship is to be highly esteemed and it is on the side of constructive Christianity. We are perfectly right in refusing to accept at their own valuation men whose whole trend of thinking is rationalistic and agnostic. The preponderant sentiment of an Age of Thought favours supernatural revelation, because the deeper needs of life can be met in no other way. It is the business of believing disciples of Jesus to maintain the same incredulous attitude toward professed critics that the latter are ever maintaining toward the cherished beliefs of the Christian Church.

II

NEW GOSPELS

"Another Gospel."—GALATIANS I: 4.

THIS is not only a critical age and an age of thought, but, owing to the surgical processes which have resulted in removing so much of truth from the body of beliefs generally adopted, it is also an age of new Gospels. A multitude of panaceas are offered as a cure for the ills of life. It is indeed surprising that in an age characterized by serious thinking, so many ill-advised, ineffective spurious remedies are proposed to meet human need, physical, mental and spiritual. The ills of life are far too serious to be trifled with and they will not depart at the mere bidding of any misguided group of people.

The ills of the world can not be cured by the various nostrums presented as a new Gospel to the world. Assertions are sadly ineffective against serious realities. Suffering humanity pathetically appeals for relief. It must find a balm for its open wounds. The whole world entertains an inherent belief that somehow, somewhere, there is relief for its woes. If the remedies which hitherto have been regarded as Divinely provided and thoroughly effective, are brought into disrepute and doubt, then naturally enough the world clamours for some other gospel.

THE GOLDEN CALF

The producers of new Gospels are never wanting. An absent Moses results in a golden calf in every age. This quite accurately illustrates just what is happening

wherever substitutes for true worship are being accepted. Nothing is more astounding than the way people will allow themselves to be humbugged by the last so-called gospel which offers itself. With multitudes of people the last dispatch is of far greater importance than a supernaturally accredited Revelation. Modern Psychology emphasizes the herd instinct. Whenever a bell-wether thinks he sees a tuft of grass and leaves the grazing ground near at hand to get it, the whole flock will follow. So it is that we have Theosophy, Christian Science, New Thought and all sorts of ideas and cults which have been fashioned into creeds. Multitudes of people seem ready to leave the true and the tried to experiment with false theories of life. The Christian believer does not for a moment doubt that God has yet "Very much truth to break forth from His Word." The true believer, however, insists that light does not come from darkness and that the blind are not safe guides. The new light which is to break forth from God's Word is vastly different from humanly devised schemes or systems of doctrine. We accept unhesitatingly the fact of a definite Revelation through Providence. We insist that we are the recipients of Revelation through the Holy Spirit who will enable us to interpret revealed truth as contained in the Bible and also such truth as is manifested in Providence.

We have a still further assurance that we are the recipients of definite Divine communication to the soul immediately and directly through the Holy Ghost. Our very claim, however, to these revelations of the Holy Spirit affords an excuse to gospel propagandists to make their own claim to particular Revelation. Here is therefore demanded the greatest caution in the acceptance of new and untried doctrines.

STRANGE DOCTRINES

St. Paul earnestly warned the early Churches against the "setters forth of new strange doctrine" and the preachers of any other Gospel than that which had "once for all been delivered to the saints." We are to-day compelled to reckon with unbelief in its most subtle forms. Abridging, modifying and setting aside the Gospel of salvation, is followed immediately by the presentation of substitutes, which are merely the theories and speculations of men. Making the danger all the greater, those who are advocating "Strange doctrines" are not outside the Church but in it. Presumptuously claiming intellectual superiority, Modern Rationalists within the Church repudiate the fundamental doctrines of the Bible such as The Incarnation and Atonement, and because of their false claims to superior scholarship they successfully appeal to the pride of the great student body, who turn aside not to see a burning bush but to see a bush covered with fireflies claiming to compete with the sun, in brilliancy and glory. In Peschel's *Races of Man* we are informed that extensive research has failed to discover any people that did not have at least the rudiments of religion, revealed in their practices.

THE IDEA OF GOD

It is an accepted conclusion of Anthropology that there are no people in the world who have not had indelibly written in mind and heart the idea of GOD. There is the further fact that all people everywhere seek in one way or another to find favour with the Being who to them is above all. Stamped in man's very being are the rudiments of religion. Conscience and a sense of duty are universal.

The most significant fact in human life is man's capac-

ity for God. Though on account of his very finiteness man can never fully comprehend God, he can KNOW GOD SAVINGLY, which is the superlative fact. In their saner moments, all men of developed intelligence ask themselves certain very serious questions: "Is God a reality?" "Must I inevitably sustain relations with God?" "Whence came I?" "Whither am I going?" "Is the idea of duty, which I can not seem to escape, a delusion?" "Am I immortal?" "What is destiny?" Now, just because such questions as these compel my recognition, and because I can not seem to escape from the fact that GOD is a reality, therefore, I may be easily victimized. People whose intellectual development and whose powers of reasoning are of the highest order readily become a prey to designing impostors and equally a prey to undesigning ignorance.

HUMAN CREDULITY

There is a kind of credulity which is the result of religious intuition that makes possible the acceptance of every sort of error. When destructive Biblical criticism leaves a desiccated, eviscerated Gospel, utterly incapable of meeting the wants of the human soul, this affords designing men and women just the opportunity they want to introduce various panaceas for human ills which become the ground and reason of a multitude of new Gospels.

Religious imposture has various outstanding features. The first is commercialization. The false cults which gain currency and secure a certain hold upon people who are not grounded in religious truth are almost invariably selfish in their objective. Another distinguishing feature of various new cults is that they cater to natural desire and encourage self-indulgence. There is a natural desire

in the man or woman conscious of wrong-doing, to get rid of the restraint imposed by Christianity.

In the name of some new religion people are permitted to indulge themselves in any and every desire and still think themselves accepted by the Almighty. Turn back to the first record of Christianity. We find necromancers, soothsayers, astrologers, fortune-tellers, etc. All sorts of devices were employed to prey upon the credulity of individuals. With great shrewdness telepathy and mind-reading were employed under other names to foretell events. There are undoubtedly people who are endowed with certain magnetic powers and with hypnotic influence and these were used to bring human personalities under the sway of designing leaders.

SPIRITUALISM

Spiritualism in one form or another dates back to prehistoric times. Spiritualistic mediums employed their arts in persuading people to believe that they were the recipients of Revelation from the spirit-world and as a proof of it they were enabled by various devices to reveal incidents which had occurred in life and which were supposed to be secret. It has been characteristic of all spiritualism that sooner or later it ends in fraud. It has certain mysterious features which appeal to human curiosity and furthermore on account of the insatiable desire of people to part the curtains between this world and the next and see friends that are gone, spiritualism almost more than any other cult has been enabled to gain advocates and supporters by the thousands. Invariably, however, it has led to fraud which when discovered caused an abatement of interest; but later another great wave of spiritualistic inquiry has followed deluding and deceiving those who are not willing to be

content with the true Revelation which God has given of the facts and conditions pertaining to the next world.

In 1831 Helena Petrovna was born. At seventeen years of age she was married to one Blavatsky with whom she lived only three months. From 1848-1872 she was a wild profligate, given over to almost every kind of indulgence which afterwards she confessed in her letters to her Russian friends. She went to Cairo and there borrowed money of one who was brought under her influence and who later became Mme. Coulomb. After practicing spiritualism for a time in Cairo she came to America in 1874.

Spiritualism was then rampant in America. In every community séances were held and communications from the departed were supposed to be received. In Chittenden, Vermont, Blavatsky met Colonel Olcott and from that time on she and he were together in their spiritualistic devices. She claimed continual spiritual communication with one John King who was the presiding genius over her life. In 1875 the fraudulent nature of spiritual manifestations was exposed in almost every part of the United States. Blavatsky wrote to her Russian friends, saying, "Everything is lost here in America. I am sick and weary of the expositions that have been made. Spiritualism here is taboo." And then Colonel Olcott suggested that under a new name they undertake their work.

THEOSOPHY APPEARS

They called their new organization the Theosophical Society. Of this new Society Olcott was made president, and W. Q. Judge, vice-president, and Blavatsky secretary. They proceeded at once to study the magic of the ancients. Not a word was said at that time about

Thibet. There was no claim at all that they had received any instruction whatsoever from Thibet. Helena Petrovna was gifted in many ways. She had read widely. She had made excerpts from many books and indeed had compiled a book made up of clippings and various excerpts.

In 1877 she wrote *Isis Unveiled* which was a polemic against Christianity and modern science. At this time she pretended to receive truth from Mahatmas in Thibet. Her pretense here easily carried, because Thibet was a land no one had explored. She now claimed that during that period when her life was unknown she was in extreme devotion and spiritual nurture in Thibet, where in fact she was never able to prove she had been. Home exposed the character of her work. They found it impossible to remain in America, so she and Olcott went to Bombay. In Bombay they turned Buddhists for the sake of influence. There developed the great myth of "The White Brotherhood of Thibet." Those who have peculiar relations with "ETERNAL SOMEWHAT" which they term "The Eternal It" are called "Adepts." The story of the lost brooch now became prominent whereby she claimed to be able to tell where things that were lost might be found. This was all later exposed when it was found that she herself had hidden the brooch in a garden and of course could tell where it could be found. Alas for human credulity! In 1882 there was established a shrine at Madras and both Americans and Englishmen worshipped at this shrine. Later she went to England giving careful instructions that no one should have access to the shrine except the one whom she left in charge. Access, however, was had to the shrine and the fraud whereby she had deceived and deluded a multitude was discovered.

In 1891 Petrovna died. Enter Anna Besant, who had been asked by William Stead to review *The Secret Doctrine*. Then Judge appeared upon the scene claiming that he had become the recipient of these wonderful manifestations from Thibet. The fraud was exposed and he was ousted. In 1893 Besant was in India. There are many striking sidelights on the whole thing. In 1884 Leadbeater who had once been a curate in the English Church took up Theosophy. In 1905 what was termed his immorality was exposed and it was then found that a heavy shadow rested upon almost the entire group.

The Theosophical position is absolutely anti-Christian, and yet at Point Loma, California, and also in Boston, schools where girls are taught the secrets of this supposed religion have been established. They have no God in any true sense. They have no prayer in the ordinary Christian conception of it and all their votaries are bound to secrecy. "By their fruits ye shall know them." The cult is antagonistic to nearly all the things Christianity holds sacred. Is not this what the Apostle meant when he said in his letter, "Evil men and impostors shall wax worse and worse deceiving and being deceived?"

MORMONISM

Another religion which claimed to be a new Gospel is Mormonism. It was founded by Joseph Smith and has as its basis self-indulgence. In addition to this, Commercialism occupies a very emphatic place in Mormon practice just as it did in Theosophy. Because Mormonism pandered to human desire it immediately became popular with certain groups of people. Here, too, as in Theosophy it has its secret forms which are

not to be divulged under any circumstances. Polygamy as one of the striking features of Mormonism became so obnoxious and was so distinctly anti-Christian and anti-American that it was prohibited by Federal Law. All of its doctrines are strikingly materialistic both as to this world and the next. Not one single high idealism is apparent in Mormonism and its entire influence is opposed to every Christian conception of life.

CHRISTIAN SCIENCE

Another New Gospel which has gained a considerable hold upon the minds of many people is Christian Science. Here we have a strange paradox: one of the most materialistic of so-called Religions, yet denying the reality of matter. Christian Science has many of the features of Theosophy. It has no personal God in the Christian sense. It does not accept for one moment the Deity of Christ but reduces Him to the position simply as one of the prophets. Mrs. Mary Baker Eddy who was one of its chief propagandists, though not the author of it, occupies a place fully equal to that of Jesus. Its advocates and supporters are deceived, not knowing the real nature of its doctrines.

NEW THOUGHT AND MODERNISM

What is called "New Thought" represents a large variety of religious and semi-religious beliefs. In none of them has real Christianity a rightful place. They are supposed to be substitutes for or supplemental to Christianity and to offer truth better calculated to meet the wants of the world.

In "Modernism" we have modified Christianity. It is Christianity with its vital features left out. It has the name but not the substance of Christianity as re-

vealed in the Gospels of the New Testament. Nearly every great vital doctrine of the Bible is either modified or eliminated by Modernism. The fall of man is ridiculed as a myth. The supernatural birth is without validity. The Atonement was not effected by Jesus Christ on Calvary according to Modernism, nor is any Atonement needed. Modernism in all of its aspects is nothing more nor less than Unitarianism which advocates salvation by character and character by culture.

Antiquity and failure of what goes under the name of Modernism to-day do not prevent its acceptance by thousands of deluded people. The supremacy of reason is asserted and no place is left either for the reality or the authority of true Revelation. Modernism announces postulates which preclude the possibility of supernatural Revelation and then proceeds to reduce everything to the level of those postulates. It emphatically denies the propriety of accepting anything which is beyond the fullest comprehension of the finite mind. Logically this would make the idea of a Personal God inconsistent.

It is quite proper to refuse to accept anything which is directly opposed to reason itself. Reason when acting normally always accords with truth. The very distinction between the finite and the Infinite makes it absurd to adopt the postulate that anything that is supernatural is not to be accepted. A vast deal of what we believe is accepted on faith. Faith is itself based on reason. Our beliefs should be well authenticated and rationally founded, yet the legitimacy of belief on adequate evidence and even upon authority may not be successfully questioned.

If Jesus Christ proved by His life and His death and by His successive achievements through nineteen hundred years, the genuineness of His claims to a higher

wisdom than man possesses, then upon the authority of Jesus it is perfectly proper to receive truth which we are not capable of sounding to its deepest depths nor of comprehending in all of its fullness. Belief in God is so ineradicable, so tenacious, and asserts itself so vigorously that all opposition to it fails of gaining the general acceptance of mankind. "No man by searching can find out God;" yet it is perfectly rational to believe in Him and absolutely irrational not to believe in Him.

RATIONALIZING

It is only what the Psychology of to-day calls "rationalizing processes" that can bring the mind into an attitude of permanent antagonism to the supernatural. The projecting of human prejudice upon the screen distorts the true representations of truth. By rationalizing, man leads himself to accept the irrational position, that nothing is to be received as true which can not be embraced within our ordinary intellectual horizon, and that the Christian's belief in God, as a personality communicating His will to us, is inconceivable. Spiritual realities are indeed spiritually discerned and the demand for a mathematical demonstration of spiritual truth is inconsistent and absurd. Such a position leads to a false philosophy of life and to a severance of all definite relations with Almighty God.

One of the most conspicuous features of the modern critical mood is its effort to eliminate the supernatural element from the Bible. All so-called "New Gospels" have this common characteristic that the Bible ceases to exercise an authority or any commanding power over mankind. What could be more reasonable than that God should authenticate His message to man by employing supernatural methods in His revelation? It is far

more rational to approach the Bible with a bias in its favour than with a bias against it, in view of its influence upon human thought for the past twenty centuries.

MIRACLES TO BE EXPECTED

It is antecedently probable that God would desire to make known His will and His love to humanity and that in so doing He would act as God and not merely as man. Why should the human mind be staggered at the thought of miracles? Certainly not, if miracles are understood as expressions of Divine love both authenticating God's message and at the same time acting as a beatitude to humanity. Of course if miracles are only the poetry of religion and the Gospels are merely sifted tradition, then the whole history of the Christian Church and Christian doctrine is simply a network of deceptions, delusions and illusions. Is it thinkable that the one institution which has been supreme in its contributions of power, in its influences of consolation and in its general uplifting of the human race, shall have accomplished these great results by the promulgation of error? Is it conceivable that the best which exists in the world to-day is the product of falsehood and error?

Wherever the Gospel of Jesus Christ is set aside for substitutes or wherever the Inspired Word of God's revelation to men is denied, there is both moral and spiritual degeneracy. The diminishing hold of the Gospel upon the heart is exactly in proportion to the denial of the supernatural within it. The moment the Christian Gospel is reduced to the level of ordinary literature that moment it becomes ineffective, as a means of eliminating sin in the human heart. Why are not the writings of men, high in their moral and ethical tone, as effective as the Gospel of Christ in revolutionizing, renovating

and transforming the world? The answer is perfectly apparent. The power of Christ is not in them.

One thing is sure: the Gospel gains a tremendous hold upon human hearts where a genuine experience with God has occurred. In the jungles of Africa, on the inhospitable shores of the South Sea Islands, in benighted and uncivilized communities and nations men have spent their entire lives learning a strange language that they might give to the people the New Testament Gospel.

The weakness of Modernism is shown in the fact that it is utterly incapable of dealing with sin. It has no converting power. There is nothing in it which would turn an individual from a life of sensuality to a life of purity. It simply does not accomplish what the Gospel of Christ does accomplish.

IMPERISHABLE JEWELS

The truths of the Christian Gospel represent the imperishable jewels of truth given to the world. Transiency is characteristic of nearly everything with which we deal. Jewels are prized both for their beauty and their permanency. They are not particularly affected by the ordinary destructive agencies which bring decay to almost everything we see and touch. Time is the greatest test of value.

When Heaven is presented to us in the Apocalyptic vision, precious jewels are employed to heighten the effect of the description. The gates are pearl. The foundation of the wall of the city is garnished with all manner of precious stones. Here we have jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, jacinth and amethyst. Not only are the jewels beautiful and of priceless value

but they are easily lost. Once lost it is difficult to recover a beautiful jewel. But there is another striking fact which makes the symbolism of the jewels particularly pertinent. They may be counterfeited. Synthetic jewels are now so common that only an expert is able to detect readily the difference between the spurious and the real.

FAITH

Among the priceless jewels in human relationship and personality is Christian faith. Nothing has so much to do with human happiness and human attainments as our beliefs. It is of immeasurable importance that we believe the truth. Beliefs determine our motives. In a very true sense they are our character. Conduct is directed by confidence. In our thinking, belief is the supreme fact.

When Jesus called attention to the merchantman seeking goodly pearls, one pearl was found of great price for which all the others were exchanged. Faith, in the underlying realities of the Gospel of the Son of God, is the pearl of great price because it represents Jesus Christ Himself. Everywhere Jesus emphasizes belief in Himself as the greatest of all attainments or realization. He hinged eternal life itself upon this belief. We read in Hebrews 10:35, "Cast not away therefore your confidence which hath great recompense of reward." Confidence signifies a faith that risks all on the reality hidden within it. To have confidence is to confide in. It is implicit trust. So precious is this confidence in the Gospel that the Apostle exhorts to extreme watchfulness lest it be lost.

SUBSTITUTES NOT EQUIVALENTS

New Gospels may have the appearance of jewels but they are synthetic jewels. As synthetic jewels give the

appearance of real gems, so false faith readily offers the semblance of saving faith. Men who style themselves the intellectuals are ever talking about the obsolescence of the beliefs The Fathers have entertained. Such epithets as "Medieval," "Antiquated," "Obsolete," etc., are bandied about very freely. One who has any respect for traditional truth is called "Mid-Victorian" or something worse. How silly all this is! How superficial and shallow! How can it be that any real scholarship can be ignorant of the fact that truth is timeless and ageless and indestructible? Fundamental principles can never be superseded because they are eternal and unchangeable. Gravity does not change. Light does not change. The constituents of water do not change. The principles of mechanics remain unaltered. Astronomical facts abide through the centuries. If all this is true, it certainly is not less the fact that spiritual and ethical principles rest upon enduring foundations. In discarding the Gospel which has held the thought and faith of humanity and has secured the wonderful development the world has witnessed, priceless jewels are being thrown into the discard.

In Western mining operations of long ago, everything not easily and readily reduced, so as to liberate the gold was thrown upon the dump. In many instances it was discovered that these dumps contained much more gold than that which had been extracted. What Modernism has cast upon the rubbish heap, contains vastly more wealth than that which has been retained by it. The Atheism of to-day seems utterly incapable of appreciating the worth of the ever-living Word and it has not one consolatory truth nor one character-making proposition to offer in place of Christ's Gospel. But character is the very last concern of atheism.

A STONE FOR BREAD

It would be easy to overthrow the Bible if something recognized as superior to it was presented in its place. Those who decry and denounce the Gospel have nothing to offer, in place of the water of life, but muddy waters from the pools of their own unholy thinking. When we ask for bread we are given a stone and when we ask for a fish we are given a serpent. In despising the customs of preceding generations, in discarding the faith which has ennobled the human race, we are exchanging the genuine for synthetic jewels which are of little or no worth.

From Celsus to the last violent outburst of hate not a man who has decried and denounced the Bible or who has spoken contemptuously of the redeeming work of Jesus Christ has gained for himself the respect of mankind. No out and out infidel who has ever lived has gained any hold upon the affections of the world. Certainly not. When people counsel throwing into the discard the greatest wealth of the world, the hope of the world, and the cause of its happiness and peace, why should their judgment be esteemed or their personalities admired? Saddest of all is it to find men in the Christian ministry throwing away the highest and holiest truth ever given to man. They do this by casting doubt upon the trustworthiness of the Bible and substituting therefor the uninspired utterances of poets, philosophers and ethical teachers. "Buy the truth and sell it not." "We have not followed cunningly devised fables."

It is late in the day to begin to discard the Christian beliefs which are embodied in the New Testament Gospels. An Age of Thought will not countenance such vandalism. The experiences of unnumbered multitudes surround us as a "Great cloud of witnesses." We are

not dependent upon arbitrary declarations nor upon dogmatic assertions. When remedies that have never been tried are presented for the ills of life, we are properly skeptical; but when there are remedies that have never failed, it is not rational to discard them.

Christian evidences do not rest on logic alone. We have exactly what the men and women of Samaria at the well of Sychar had when they said, "We know for we have seen him ourselves." Countless millions have tried the efficacy of the Christian faith. When honestly tried it has invariably removed the sense of guilt from the sin-sick soul; the weary have found rest; the sad have found comfort; the weak have found strength, and the discouraged have looked up hopefully. "Cast not away therefore your confidence which hath great recompense of reward." Could there be any greater folly than to throw aside the truths essential to a victorious life at the behest of misguided unbelievers?

The world is no friend of faith. The Christian life is not drifting downstream. Identification of ourselves with Jesus means both service and sacrifice. But nothing is so rewarding. It is the supreme triumph of personality to keep the faith and hold to the truth against all comers. It pays in character. It pays in influence. It pays in a sense of Divine approval. It pays in the guarantee of God's blessing. It pays in added wisdom and power. Hold fast. "Quit you like men." "Let no man take thy crown."

III

THE PSYCHOLOGY OF DESTINY

"In the end eternal life."—ROMANS 6:22.

POSTULATE the Personal-Supernatural and you have a rational basis for cosmic exploration and discovery. Difficult problems will then find their solution. Mysteries will be unveiled and analyzed successfully. Assume Divine authorship and man, the crown and glory of creation, can be intelligently studied. A material hypothesis leads to a cosmic maze from which there is no exit. Mechanistic theories of the universe end in chaos.

Every individual carries in himself the sum total of the laws, principles and realities of God's universe. We each have a splendidly equipped laboratory for self-study. The introspective method long and successfully adopted in the study of psychology was perfectly rational and natural.

In nothing is there greater disagreement to-day than in the findings of eminent psychologists. In much of modern Psychology destiny is largely excluded. An end in view is precisely the thing that is ruled out by all animalistic psychologies. By animalistic psychologies we mean those that accept organic evolution as a fact and consider man as nothing more nor less than a highly developed animal. The Gospel of Christ is unequivocal and emphatic in its declaration that the distinguishing feature of the human being in contrast with the activities of all that is below man is the fact that man is working to a specific end. With a normal well-developed man,

the ultimate goal is the commanding thought and the controlling interest.

The Gospels are also clear in their declaration as to what this permanent objective should be. It presents "Eternal Life" as the consummation of all desire; the fulfillment of every exalted hope; the complete satisfaction of every noble aspiration. In this great objective the highest incentive to noble living is presented and the Divinest ideals are unfolded. What Jesus meant by "Eternal Life" was a destiny so preëminently desirable that everything else the human mind can consider is insignificant in comparison with it. The merchant man seeking goodly pearls who found one pearl of great price illustrates the Gospel ideal.

CHRISTIANITY SCIENTIFICALLY BASED

Every main doctrine of the Christian faith is scientifically based. All truth is a unit. Reality is one. True science and true religion can never clash. What then shall we say of the newest of the sciences, the New Psychology? We shall say first of all that this science has been running wild in its indifference to or its antagonism toward the Supernatural. In assertiveness and self-sufficiency it ranks first. We are often told in these days that Christianity is a "way of life." In so far as this is true it is because of the energies Divine which are hidden in all the great doctrines of the Christian Faith.

Every scientific reality is an ally to the Christian Church. But do we find Modern Psychology an enemy or a friend of the Christian Faith? Our answer to this would be that in Modern Psychology we find both an enemy and a friend. Naturalistic Psychology so much in vogue to-day is vehemently opposed to every principle and position of Revealed Religion. It is anti-super-

natural, anti-theistic, anti-ethical and anti everything else that is revered and adored by believers in Christianity.

It is well to remember, however, that this represents only one section of Psychological thinking. A large body of eminent Christian thinkers, unmoved and uninfluenced by the absurd teachings of Psychologists who see nothing but a mechanistic world, pronounce unmistakably for the rationality and trustworthiness of Christianity. A true science of Psychology properly developed and interpreted should be of immense value to the Christian teacher. It is full of important definitions, differentiations, suggestions and analyses which will assist in putting over the Evangelistic appeal.

THE MODERN PSYCHOLOGICAL BOWLING ALLEY

The first thought that impresses the student of Psychology to-day is the impossibility of harmonizing the diverse theories presented. They are not only mutually unreconcilable but positively antagonistic to each other. One is reminded of a bowling alley where experts are engaged in knocking out competitors.

We have the "set up" of the older Psychology representing a thoroughly logical and orderly procedure. It dealt almost entirely with what appears in the realm of the conscious. Little account was taken of the sub-conscious. The differentiations between men and animals found complete validation in what appeared in the realm of the conscious. Introspective study was assumed to be the one method which would most surely be rewarded with an understanding of human personality and human conduct. Then came the radical change. While introspection still obtained as the method of investigation the distinction between instinct and intuition was eliminated. Intuition which had hitherto represented a

peculiar creative endowment which only man enjoyed was thrown out as unreal.

Professor MacDougall of Harvard was among the first to emphasize, what he declared to be the fact, that there is no difference in kind but only of degree between man and animals below him. He declared there is no such difference between a human being and an animal as has been supposed to exist. Instinct in man and instinct in animals are exactly the same kind but differ in degree. He presented *instinct* as the basis of all knowledge. With a well-directed ball he sent the ten pins of introspective Intuitionists tumbling right and left and put up his line of "instinct" as worthy of full and permanent recognition, as representing the source of both knowledge and power. In them, we were supposed to have the channel and the dynamic as well, for every human experience. We are to trace all human activities to that source. They represent no *endowment* such as formerly intuition represented, but merely animal *development*. Instinct is the watchword and the slogan of the second stage in psychological progress.

Sigmund Freud of Vienna now enters the list as a new champion bowler. He sees MacDougall's series of instincts in perfect order. Here and there William James has introduced pragmatic pins. Freud is convinced that the world is being humbugged wherever any sort of Creationism is recognized. He acknowledged the validity of instincts as a part of human equipment but he boldly strikes down everything that even hints at the Supernatural. He scoffs at the accepted Psychology he finds in vogue and calls it antiquated and obsolete. He follows his theory to the bitter end, which is for the individual human being EXTINCTION.

Freud presented "Psycho-Analysis" as his watchword

and slogan. Old words became weighted with new meaning and we have an entire Psychological nomenclature growing up. Freud underscored such words as inhibition, repression, complex, reflexes, sublimations, extraversion, subliminal, supraliminal, rationalizing, projection, transference and such like words. He introduced drastic changes in the educational systems in vogue and as a result of his discoveries many important improvements have been made in methods of mind development.

And now another man takes a hand in the game and we find Baudouin of the Nancy School presenting "suggestion" as the panacea for all the physical, mental and moral ills of life. Suggestion, auto-suggestion, hetero-suggestion; these are the words to conjure with. Baudouin's book entitled, *Suggestion and Auto-Suggestion*, is a book of thrilling interest and made a great stir when first published. It is distinctively a medical book, the outgrowth of the author's experience while practicing in the Nancy School of Coué. He dealt drastically with the most of the accepted theories of Psychology and advanced many important ideas along the lines of self-mastery.

AUTO-SUGGESTION

The game proceeds. Jung of Zurich takes a hand and proposes a more metaphysical psychology than he finds in vogue. And he even advances the theory of ethical values in the subconscious mind. He went to the subliminal for moral dynamic and would make man responsible for what goes on below the realm of the conscious. His sense of responsibility, however, does not reach the point of accountability. Jung declared that auto-suggestion is the only true suggestion of any value. He introduced what is called the "Elan Vital" idea by which is

meant a life force, self-created and urging forward to new ventures and engagements and thus largely accounting for human progress.

This doctrine of Jung's reminds us of the Christian doctrine of the Holy Spirit, but what could be more absurd than his idea of an immanence that knows no transcendence? Here is purpose without point. Here is intention, but no goal. How impossible to find any real initiative or passion for spiritual exploration in such a theory as Jung's. Pratt in *The Religious Consciousness*, a book of real value, knocks Baudouin's idea and hypothesis of the ethical subconscious clean out of the bowling alley.

In the very last years of the last century a young man was preparing his thesis for the degree of Ph. D. in Columbia University. The title of his thesis was, "Animal Intelligence." He employed a number of mechanical devices to determine what and how animals can learn. He was one of the very first to develop animal psychology. His name was Edward Thorndike.

BEHAVIOURISM

Another candidate for a Ph. D. this time in the University of Chicago, John B. Watson, began his study of animal intelligence and published a dissertation on *Animal Education*. He employed a large variety of mechanical contrivances in his experiments. He developed a Psychology known as "Behaviourism." He not only abandoned entirely the introspective method of the older Psychologists but also looked with contempt upon the idea of instinct and even self-consciousness. He sneeringly inquired: "Where has all their mumbling and fumbling gotten us?" He no longer deals directly with the human mind as his fullest source of information

about mind, but he proceeds to study the habits of the white rat. He proposed to find all the secrets of human understanding and human action in his study of white rats. What he actually did was to develop a white rat Psychology. It is animalistic from beginning to end. It antagonizes every great accepted principle, of true mental science. He makes ability to learn, the criterion of intelligence. He finds that the only difference between a worm and a woman, a beetle bug and a billionaire is ability to learn. The distinction is to be found in what he called "The modifiability" in each. They are precisely the same in kind and destined for the same end. He abolished the word intelligence and substituted for it "modifiability." Chemical composition and reaction make the only difference between an amoeba and a Gladstone.

According to Berman, in his book, *The Religion Called Behaviourism*, "Behaviourism" is the doctrine that the measurable factors in human psychology are the movements, the motions of the body occupying time and space, the changes occurring in the muscles and glands of people. Berman also says, "Never until the twentieth century did the audacious moment arrive when an animal is set before us as the great exemplar for the elucidation of the true laws of human nature." We may add that never since "The morning stars sang together and all the sons of God shouted for joy," was such a low conception of human life and human nature presented for public consumption. According to the Behaviourists so fixed are the directions and activities centering in glands and muscles that any one with unlimited wisdom could have prognosticated the World War from the first jellyfish.

The theory is ultra-mechanistic, with no place for

God, duty or destiny. The contractions of stomach and intestines account for what the Behaviourists call "the rhythm of activity." Instead of instinct Behaviourism talks of "drives." We have the "hunger drive," the "sex drive," the "fear drive," the "love drive," and so on. Using the activity cage, the revolving cage, the maze box, the problem box, the puzzle box, Watson finds out what the white rat does and concludes what the human mind is, does and can do. One thing we must give Watson credit for, he has given to the world the logical conclusion, the inevitable result of following organic evolution to the end of the road. Having once accepted organic evolution there is no stopping place short of the mechanistic theory of the universe with its animalistic Psychology. Of course Creative Evolution is quite a different matter. Both its premises and contentions are on utterly different lines.

The one thing iterated and reiterated by the Behaviourists is "stimulus and reaction." For the Behaviourist, there is not even consciousness because he finds no evidences of mental existences nor any sort of mental process. Feeling is but an elaborated visceral action. We submit that the Gospel of glandular behaviour is no Gospel for thinking people. Any theory that reduces emotions to visceral reactions can find no permanent acceptance among intelligent men and women. Can you conceive of any spectacle more degrading than for man to view himself as the product of twitching muscles and oozing glands?

THE GESTALTISTS

While Watson was studying white rats and producing his White Rat Psychology for the delectation of anti-supernaturalists, two other men were at work at Tener-

iffe, off the coast of Africa. Kohler was studying apes. He and his associate Koffka developed a Monkey Psychology known as "Gestalt." The word is the German word for "pattern" or "configuration." Experimenting for a long time with apes and chimpanzees, Kohler learned their modes of action, their reflexes and their reactions. Kohler has dealt a smashing blow to Behaviourism. Not one of Watson's ten pins stands up in the bowling alley. He ridicules the artificial methods of investigation employed in laboratory conditions. His cry is "back to nature." That would all seem well if he meant back to the natural man, but in his experiments he meant back to the natural ape. He insists that Watson's theories are all piffle; that there is no such thing as a single stimulus. The mind sees in patterns configurations. There are stimuli but not stimulus. He once more restores instinct to a worthy place and gives consciousness a proper meaning. The Gestaltists attach importance to motive which had been ruled out of all consideration by Behaviourists. "Meaning" is the watchword of the Gestaltists just as "Behaviour" is the watchword of the "Behaviourists." To the Behaviourists the whole world is represented by stimulus and reaction. The real fact is that the acceptance of Behaviourism is to think of the universe as a meaningless lot of whirling atoms. The Gestaltist is latest upon the scene, he has had the last "ten strike" in the great psychological game.

In Psychology "rationalizing" is the manipulation of logical processes, in the interests of some preconceived theory. In that way one argues himself into a belief regardless of whether it is true or not. The Scientists are always accusing the advocates of Christianity with "rationalizing" and "projecting." They claim that we use

logical processes irrationally and convince ourselves that things are whatever we want them to be. Where in all thinking can you find such "rationalizing" as may be noted in these systems of Psychology?

GOSPEL PSYCHOLOGY

What a contrast between all these far-fetched ideas and forced interpretations of human conduct and the lucid explanation of the causes of human action propounded in the Gospel of Christ. It is an unspeakable relief to turn away from these fanciful conceptions to the plain common sense Psychology applied and assumed in all Gospel appeal. That Jesus Christ was the greatest of all Psychologists, in that He understood the human mind as no one else who has ever lived, must be perfectly evident to all who accept as true the Gospel narrative. He employed every valid psychological method in dealing with those who came under His observation and who received the benefit and blessing of His active ministry.

Let it not be supposed for one moment that the psychological systems to which we have made reference represent the highest type of thinking or the most scientific methods of investigation and discovery. They certainly do not. Men recognized the world over as preëminently qualified to speak along the lines of mental science and who accept the first four words of Revelation, "In the beginning God," present us a psychological body of truth totally different from those who see in man a being simply a little more elevated than the animals below him. One gains a very different idea of the dignity of human nature in studying such works as those of Valentine, Barry, Pym, Miller, Hadfield, Sajons, Pratt and a score of like authors.

BEHAVIOUR TRACEABLE TO CREATIVE ENERGY

One thing is sure, whatever we know of destiny must be revealed. God has not left us in doubt regarding the supremest of all considerations. Thinking and feeling are along the lines of an energy bestowed upon us by the Creator Himself. When we come to the great question of both Psychology and Philosophy we find it to be the inquiry "Why?" Why are we here? Why do we follow the course of activity we do? We are not manikins controlled by environment. We are conscious of the fact that "we are." When we study to discover why we act as we do, we are led straight back to motive.

There are many who deny that there is any reason for action other than natural instinct. But we know better. We have a consciousness that there is a reason why we act and that in our activities motive is the controlling factor. *Why* I do a certain thing is much more important than that I do it. It becomes evident to any inquirer that a vast deal of our conduct is the result of the urge of intuitions or instincts such as self-assertion, self-preservation, curiosity, the feeding instinct, etc. We certainly find within ourselves impulses which lead us to do certain things which engage our attention. Environment does play an important part. Appeals are made which have to be resisted and other appeals which have to be followed if life is to be successful.

THE SUBCONSCIOUS

Modern psychology attaches great importance to the subconscious. This is true of all types of psychology, Christian as well as anti-Christian. Back behind the conscious unfoldings of the mind there is a vast area, little explored, but which plays an important part in

conscious life. We have a marvelous storehouse of memory. Things we have forgotten are called to mind by some word or some act. The law of association is one of the most important of the laws of mental operation. We have little realized our vast wealth in what is known as "unconscious mind." This is called the "subliminal" and the "subconscious." By whatever term designated it does represent a measureless mental wealth, which, upon occasion, can be invested.

In the United States to-day, five hundred billion dollars are in circulation. They have a value because of the gold lying in the U. S. Treasury behind the bank notes. In this country to transact business there are checks drawn annually to the amount of seven hundred billion dollars. This represents conscious activity. Let the subconscious condition represent the credit which lies back of this activity. In the last analysis only the Treasury of the Government gives value to the notes which are in circulation. The subconscious plays an important part in all of our decisions.

It is astounding when we note the proportion of human activity that goes on without conscious mental effort. Much that we do we do automatically.

SUPPRESSION AND REPRESSION

It is undoubtedly true that a considerable part that is in the realm of the subconscious was placed there through repression and suppression. When the proper occasion arises these things are called up again. Oftentimes these repressions and suppressions interfere with the flow of energy represented in some important instinct. When this interference is removed then the even flow of life is made possible. Suppose the subconscious to be filled with *sin*. How is it possible that there should be

any proper expression of true life until these interferences are removed? I look upon the face of my watch and I see but a very small part of the watch itself. Down behind the face are the works. Nothing appearing on the surface would be of any value were it not for that which is behind it. It is undoubtedly true that there is a vast energy beneath and behind all that appears on the surface in human conduct. Just as the storage battery can be charged and made useful, so God Almighty can charge this subconscious within us, if we permit it, by definite contact with the Divine Spirit.

Let us not believe for one moment that we are the victims of heredity or environment. We are tremendously indebted to ancestry and our surroundings are by no means unimportant. In spite of all this, my sense of obligation and responsibility persists. I am under obligations to employ wisely, everything that comes up into the realm of the conscious.

Absolute determinism destroys religion. The laboratory does not give the final word as to personality. Fortuitous combinations of atoms can never explain to me why I do things as I do. If that were true I would have no sense of guilt when I have done wrong. If the psychological teaching of Watson, Freud and others like them were true, that chemical combinations, that stimulus and reaction represent all there is to human life, no man would feel any remorse for wrong-doing. The Bible would be a meaningless Book to us. It changes everything to know one has been made in the image of God. Your personality is taken out of the mechanical entirely and you are dignified by the sense of free will and the glory of a blessed destiny. Life is glorified and ennobled by Divine Creatorship as in no other way. "Thou crownest him with glory and honour."

THIS IS A PURPOSEFUL UNIVERSE

No man can intelligently study geology, astronomy, chemistry and biology and then turn to the world of human personalities and study history and conclude that everything has come about mechanically. Intelligent thinking will not permit one to go back to the electron and then follow on down the stream of life and declare that everything has been accidental and without purpose. He simply must conclude that this is a purposeful universe. There was an end in view when God created man in His own image. To lead a purposeless life is to lead a life devoid of enthusiasm. It would mean to stagnate. To exist, but not to live. Destiny is one big word in Christianity. Man is a pilgrim making an important journey meeting many difficulties and opposed at every turn. He is called upon to employ his energy to the utmost and when he seems to be failing, he still knows that his possible destiny is so great, so gloriously bright, that no temporary sacrifice is to be regarded too great, if he may but realize his destiny. We see a multitude of failures round about us, but we refuse to be discouraged and to discontinue our upward climb. The call of destiny rings in our ears, surges through the subconscious and conscious mind alike, awakening and arousing us to strenuous endeavour. Neglect, indifference and impotency follow when the idea of eternal life is eliminated.

One may well ask himself, "Why act at all if there is no end in view worthy of my best effort?" Mechanical readjustments and molecular movements do not determine all. They determine nothing, in the way of ultimate realizations such as are insured by the deliberate choices of intelligent beings. The exhortation of the Gospel is, "Set your affection on things above." "Seek

first the Kingdom of God and His righteousness." What a series of great assurances we find in God's Book of Revelation. "In the beginning God." That means creation. "In Him was life." That means sustenance. "God was in Christ." That means redemption. "Christ in you the hope of glory." That means Godliness. "In the end everlasting life." That means destiny.

Let no one tell me that I can not longer contemplate the possibility of realizing the high ideals of the Gospel of Christ by linking up with the Invisible. While I can still say, "I think," my personality is a reality. While I can still say, "I feel" happiness or misery are surely before me. While I can say "I will" accountability to God is inevitable. I think, I feel, I will, therefore I know that I am an individual; that I have a duty to perform and a destiny to realize. Fellowship with God forever! What higher destiny can one desire?

Provision for the realization of this ideal has been fully made in the atoning work of Jesus Christ. The Christian never dies. He passes through the gates to glorious destiny. The unbeliever dies. For him, that is the end. If materialism is true, there is nothing beyond the grave. What a contrast! In one, Godlikeness, aspiration, purposefulness, progress, transformation. In the other, Godlessness, selfishness, hopelessness.

Our Christianity is buttressed by the most scientific of truths. Every statement of the Word of God has its reason resting upon unchangeable reality. What can be a more inspiring conception than Christianity presents? Living under the holy spell of a commanding purpose! That purpose is fellowship with God here and hereafter. In the Atonement, we find God fulfilling all the conditions whereby we can know and love Him forever. Moral regeneration is a vital part of salvation. In sal-

vation we have not only the forgiveness of sin, but we have all the conditions of fellowship with God fulfilled and through salvation we have a capacity for God which makes destiny itself glorious to contemplate.

"The psychological cure for disharmony consists in adjusting the mind to the world. The religious cure is the adjustment of the mind not to the world but to a perfect moral and spiritual environment." To Christianity rebirth means all that is meant in psychology by the release of complexes. It liberates the soul. It is the transference of the affections and of the whole personality to Jesus Christ the Saviour and ideal. Salvation as proclaimed in the Gospels opens up the way to a true knowledge of God and also of the world in which we live. What we should pray for is not so much for deliverance but for a transference of all our thought and energy upon Jesus. Valentine rightly says, "The most urgent need among those who would interpret the Cross is not intellectual acumen but spiritual devotion."

We never fully understand ourselves or the meaning of destiny until we yield to Christ. When we have been forgiven and are conscious of it, then and then alone are we set free. Forgiveness is the great reality, which comes about as the result of complete surrender to all the claims of the Gospel of Christ. The fact is, every need of the human soul is perfectly met and only met by Jesus Christ on Calvary's cross.

There is no repressor of psychic freedom comparable with guilt. Redemption and redemption alone can release from such repression and bring to life the largest satisfactions and the sublimest realizations.

There is not one solitary thing that psychology proposes to do to correct the physical and mental suffering of mankind but can be done much more effectively

through the application of Christ's Gospel. Necessitarianism is taught with such plausibility that many young men and women accept it and try to dismiss obligation and give themselves over to the pleasure impulse. Much that passes for religious experience reveals the fact that the very term is used to cover intellectual and moral destitution.

When fellowship with God becomes the aim, then instead of what is called "self-realization," growth will be the rich experience and reward. Sin is the cause of the disastrous complexes leading to neuroses and every kind of personal ailment.

Get rid of sin and you have removed the one great hindrance to happiness and holiness. The modern psychological conception of sin fails to recognize moral culpability.

The conviction of sin is neither a delusion nor an illusion. Salvation is the sublimest of all personal transactions with God, and our Gospel makes the conditions perfectly clear.

What matters the trials, the burdens, the tears, the weariness, the strife if we can tranquilly contemplate the words "In the end Eternal Life." Everlasting felicity!

IV

GOD THE SUPERLATIVE REALITY IN AN AGE OF THOUGHT

"He that cometh to God must believe that he is and that he is the rewarder of them that diligently seek him."—HEBREWS 11:6.

ATHEISM cross-wires all thinking. The Gospel for an Age of Thought must have its roots deep in the one final reality, God. When Eternal Life is under consideration, none can speak but God. When duty and destiny are contemplated, we hear no authoritative voice until we reach God. In humanity's manifold problems and imperative necessities there can be no good news, no Gospel that does not answer those problems and meet those necessities.

The everlasting background of a Gospel which will meet the want of the world is God. Only the One who sees the end from the beginning can ever really know what constitutes "Good News" for men. The stream that will irrigate the deserts of the world must originate in the power that created and controls the world. More directness and simplicity are needed in dealing with the idea of God. Theism, which is the doctrine of God, is one of the greatest of all subjects contemplated by the human mind. Almost all treatises and dissertations upon the subject conceal more than they reveal.

It is astounding how much plain truth can be covered over by language. This is especially true when speakers and writers are more concerned about their own reputation as scholars, than about getting the actual truth before the people. It takes an immense straw and chaff pile to account for a few grains of wheat. In point of

bulk the dump at the mines outranks the pure gold a million to one. So much technical language is employed to give the author the "hall mark" of scholarship, that the man whose education is mostly received in the university of hard knocks and daily toil skips the preface of religious books and rarely gets beyond the middle of the first chapter in his reading. He finds so much that he does not quite understand that he becomes discouraged. He further becomes afflicted with an inferiority complex and says, "What's the use? This sort of thing is not for me." He feels, and rightly so, that one should not have to wade through streams of rushing waters of words that take you off your feet, or wallow through drifting snows of verbal accumulation or perspiringly work his mental faculties until exhausted, to get at truths essential to his well-being.

There is not the slightest reason to doubt that the average man may have the fundamental truths of Christianity brought to him in understandable language and presented vividly and with clarity. Everything that really needs to be known is attainable by the average man.

Indispensable to any complete understanding of God's universe is a belief in God Himself. Neither the Atheist nor the Agnostic can come to terms with nature. The marring, mangling and distorting of the most patent facts in God's universe, in the interests of some preconceived but untrue theory, are common practices among men who are accredited as scholars of high rank. Putting square pegs into round holes is bound to do damage both to the pegs and the holes. Exactly this is what is happening in science, philosophy and religion, when Materialistic Evolution is definitely postulated as a demonstrated fact, instead of being recognized as an unproven and undemonstrable hypothesis. Despite the fact that

eminent scholars like Professor Etheridge of the British Museum, Sir William Dawson, Professor Wundt, Professor Watts, Paleontologist, Professor Virchow, Professor Mivart of England, Francis M. Balfour, Mr. Alfred Watterson McCann, Professor Thomas H. Morgan, Professor George McCready Price, Mr. A. G. Tansley of Great Britain, and a hundred other men equally noted, all declare that Organic Evolution is purely hypothetical; and still further despite the fact that the theory is definitely contradicted at every turn in the highway of science, still it proceeds to torture the plain facts of nature until they fall in a mangled mass and are then compressed into prearranged moulds, and named organic evolution. The Gospel of Christ presents a remedy for all the ills of humanity without resorting to futile denials, vain distortions or the abandonment of one single reality. Taking into consideration the world in which we live as we find it, and knowing that matter is not eternal and hence must have come from a definite cause we find it has its origin in a Personal, All-wise and All-powerful Creator. When we note the almost endless variety of species both in plants and animals, which never cross from one to the other, the necessity of a Creative act of God is accepted as the only adequate explanation of the origin of species. The believer in the Gospel of Christ, beholding man as far removed as the heavens are from the earth, from the animal highest in the scale below him, declares without the slightest hesitation that the revelation of God's Word is true when it says, "In the beginning God created the heavens and the earth."

The simplicity and directness of the Gospel of Christ commend it to a thinking world. Its common sense approach to every fact discovered and discoverable and to

all reality makes this Gospel acceptable to thinking people. It conceals nothing, fears nothing and reveals all. Harmony and unity without conflict or friction result from postulating God as the Supreme, Immutable Reality. There is not one single element of the grotesque or the fantastic or the irrational in the Christian Gospel. It presents God Almighty as Creator, Father, Saviour, Friend and Counselor. The *fact* of God is so much more real and understandable than any proffered proofs of His existence that the Gospel deals not in proofs and logical arguments, but in affirmations and mandates.

Everything becomes hopelessly confused and grotesquely chaotic the moment you dethrone Deity in your thinking. Both origin and destiny become unsupported conjectures when God is dismissed. This means that the drift is hopelessly downward, when a Theistic position is abandoned. All incentive to the highest living is gone. At every turn you are led into a cul de sac and left there with no way out. Life becomes a maze with no discoverable entrance or exit. Birth is shrouded in mystery and the grave in gloom. The mood resultant is the mood of despair and the masses of the people refuse to accept it or to believe ours is such a world.

All this is changed by the Gospel of Love. It presents God as a Father whose heart is touched with the feelings of our infirmities. The world becomes then an ordered world, intelligently created and rationally governed. The constitutional needs of human personalities, endowed with intellect, conscience, sensibility and will are all perfectly met.

The Gospel teaching about God is of superlative value. The only Theism that can satisfy an Age of Thought is that which is presented in the Word of God. Design is

apparent on every hand. The accidental simply does not exist. It is transparently evident that both wisdom and power are manifested in God's universe at a supernatural level. In the realm of mind and spirit, the reason imperatively calls for God. He is approachable and appreciable, when with the whole heart man seeks to find Him

OBJECTIVE REALITY

No more subtle poison is poured into the human ear than that which suggests the non-reality of all that is outside of human personality. Its evident absurdity does not prevent its exercising a very dangerous influence on human thought and conduct. It is astonishing what tricks our minds will play on us. There is no slightest doubt but that we do read into the world about us much which has no existence outside of our own minds. On the other hand, God's universe is a reality. Matter is a reality. Mind is not all. To be sure we are constantly colouring the picture we look on by the glasses we look through. We deceive ourselves by reasoning ourselves into beliefs which are not sanely founded.

The term, "Rationalizing" is a very important word in mental and moral evaluations to-day. This is the word Psychology employs to indicate that process of mental activity whereby we are self-deceived. We find the necessity of testing the validity of our own thoughts by accepted standards of truth. We become confused unless we are agreed as to what constitutes reality. Are the things we see or think we see the result of wrong reasoning or are they real? Is there a real world outside of ourselves existing entirely independent of what we do or do not think it to be? Does our own individual condition, mental and moral, shape and colour things so that we can not depend on our own thinking to give us the

truth? In Tansley's *New Psychology* he defines "Rationalizing" thus,—“Rationalization may be defined as the product of a reason for, as distinct from, the true cause or motive of an act of connotation.” Just what does he mean? It becomes necessary to define definitions in the interest of clearness. He means that independent of objective reality we push out upon the world ideas of our own and they make for us, not the world as it really is, but the world as we wish it to be. This charge is made concerning religion and ethics. The Naturalistic Psychology of to-day tells us that our accepted religious doctrines are creations of our own thinking and have no necessary existence in fact.

We are told that our rationalizing is finally projected upon the world as truth when it really has no validity. This is made to explain every religious belief all the way to God Himself. Now it is inconceivable that the deeper needs of humanity should be met by the purported truths of religion if these truths have no reality apart from the "rationalizing" of interested individuals. That subjective states have much to do with processes of thought and with beliefs accepted, can not be denied. In other words, opinions we hold as to what is beyond us, in the world outside of us, are often due to rationalizing. Granting all this, we must still be able to hold unwaveringly to the fact of a real world, existing outside of the circle of our own personality; a world which is true without any regard to what any individual or groups of individuals may think about it.

Consciously or unconsciously we have conceptions of what we want reality to be and we are very likely to project our desires and our opinions upon the world. Pushing ourselves out in this manner is what is known as "projection." It is a process that vitiates all conclu-

sions about origin, aim and end in God's universe. It is perfectly natural for us to seek to justify our beliefs and our conduct which had their origin in the intuitions. In so doing, we argue with ourselves, project the result and then call what we see the truth. In true processes of reason the aim is not to make the world what we want it to be, nor to compel facts to yield up what we desire, but simply to discover what is *real*, independently of all personal preference. It is the fashion of materialistic psychologies to reduce thinking, especially in religious directions, to mere rationalizing. Thus they furnish an easy escape from the sanctions of religion. *The totality of existence is reality.* It is that reality which every unbiased seeker after truth desires to know regardless of consequences.

BELIEF IN GOD INTUITIONAL AND UNIVERSAL

God has written Himself enduringly and ineradicably into the very constitution of man. The world in which we live is grounded in UNIVERSAL, ENERGIZING REASON. To know anything whatsoever, three facts are involved. There must be a subject, who engages in the act of knowing; there must be an object definitely known; and then there must be relations between the two. We must believe the human intellect is trustworthy at all points or accept universal scepticism which is unbearable and irrational. The agnostic appears very humble when he says, "We can not know God even if He exists." He appears equally humble in his further declaration that nothing is positively knowable beyond the range of sense perception. In reality, however, his very assertion that we can not know God even if He exists is an assertion of knowledge, because he declares that he knows he can not know.

To attempt to demonstrate the reality of knowledge would be utterly absurd. We know, in the very act of knowing. No argument adduced could be as sure as the act of knowing itself. Professor Samuel Harris says: "Knowledge can not originate in reason, for reasoning presupposes knowledge. Knowledge begins with knowing. The reality of the knowledge of God is a primitive datum of consciousness." Therefore, we make the affirmation that God is, and unalterably believe in the fact. We are upon the bed rock, the fundamental of all fundamentals in the affirmation of the Divine existence. In religion this is the primary, the supreme and the all-conditioning affirmation. Religious discussion would be futile without it. The Christian rests unqualifiedly upon the reality of God as a Personal Being, cognizant of all of our needs and disposed to meet them. Theistic belief has a philosophic basis which stands every test of truth.

If you place an interrogation point over belief in the existence of God and a God holy, just and good, infinite in wisdom and power, the embodiment of all truth, you make an end of all religious and even ethical discussions. There must be certitude here or assurance nowhere. A communicable God with whom fellowship is possible is assumed throughout the entire realm of Revealed Religion.

The drift to-day has set in strongly not only toward rationalism but toward that inevitable result of rationalistic thinking, Atheism. Strange as it may seem, Modernism through its avowed representatives, not a few of whom are in Evangelical Churches, declares that Theism is not to be regarded as of any such importance as has been maintained in the past. It is for this reason that it becomes necessary in present day teaching to re-emphasize not alone that God exists but also that He

sustains vital relations with the members of the human race. God is to be accepted as the Absolute Reason. Again, quoting Professor Harris: "The universe is an expression of the truths, laws and ideals of the Absolute Reason." We can never divest ourselves of the consciousness that we know. In order to arrive at the fullest knowledge of God of which we are capable, all the acts of knowing are involved; namely, intuition, representation and reflection.

The Gospel in which we believe emphatically declares that God is and that He can be sufficiently known to insure the largest degree of soul-development. It is farthest from the plan and program of Christianity to require any blind assent to religious propositions.

UNIVERSAL CONSCIOUSNESS OF GOD

The consciousness of God is universal. The intuitive belief that God is, is simply incapable of elimination. Intuitive knowledge is of the very essence of rationality. The only beliefs that persist and control life have to be founded in the reason, and approved by rational processes. An intelligent and rational ground for belief in God is adducible and the Christian believer finds himself supported at every turn when he undertakes to answer the questions propounded by Modernism, Agnosticism and Atheism. Despite the denials of the Agnostic, God is a legitimate object of investigation. In our study as to the reality of The Eternal Absolute we really go back to the foundations of all knowledge. It is just as proper to ask the question, "Is human knowledge itself real" as it is to ask the question, "Can you know God?"

How is human knowledge gained and how increased? Of whom can personality be predicated? We know the

laws and principles underlying all processes of reasoning. We readily discover that all knowledge depends upon the application of a few great, rational principles. This is not peculiar to theology. It is equally applicable to the empirical sciences.

THE UNIVERSAL ENERGIZING REASON

The Universal Energizing Reason, and this alone can give us an adequate explanation of all there is. After we have ascertained the laws, ideals and ends of Reason then we can make progress in our study of a knowledge of God. From any and every point of departure, if we consistently and conscientiously follow on we come at last to God, The Absolute Deity, as the explanation of the basis of the laws and ideals of life. The more we study the universe about us, the more we are led to the Perfect Eternal Ground of All Things, GOD. The archetypal forms of everything in the universe we find in the ABSOLUTE REASON.

Because man is created in the image of God he has power to reason and to construct anew by mental processes these same forms and so come to understand them. Only in God do we find a rational explanation of our human conception of The Perfect, The Good, The True and The Beautiful. Intellectual power whether Infinite or finite is definitely regulated by certain laws of thinking. When we really think, we think God's thoughts after Him. Science itself becomes possible only because we are living in an ordered universe where the laws of reason are fixed and unalterable. Universal Reason, or God, underlies all that is known or knowable. Just because rationality rules, the universe is a cosmos and not a chaos. Moreover human reason is dependable when unbiased by desire.

BELIEF OF THE SAGES IN ALL AGES

Aristotle says, "Those who forsake the nature of things or self-evident principles, will not find any surer basis on which to build." Human experience verifies and validates our rational intuitions. We may have an experience with God verifying the fact of His existence, which He has planted in our rational constitutions. In our study of the natural sciences we note that nature proceeds lawfully along the very lines and principles which command all of our mental operations. The unity of truth finds emphasis from the fact that the laws respecting all truth are the same in every department of human thinking. The laws and principles which everywhere regulate force-expressions in nature and thought-expressions in man are in no way dependent upon their being known or accepted. They operate just as really among the untutored and undeveloped as among the masters of science, philosophy and theology. Law can neither be created nor annulled by any determinations of the human will. It is never arbitrary but of the very essence of reason.

The one, commanding thing in God's universe is power absolutely directed by reason and resident in God Almighty. Herbert Spencer says, "If we admit there is something uncaused, there is no reason to admit there is a cause for anything." Again he argues, "Since everything is caused, God if He exists must have a Cause." Now that sounds wonderfully plausible. Let us not forget, however, that it is not the affirmation of a causal judgment that everything must have a cause, but that every beginning and ending must have a cause. A very important thesis given by human reason is this,—“An Absolute, Uncaused and All-conditioned Being must exist.” God is involved in the very essence of rationality.

While declaring that the Absolute is unknowable, Mr. Spencer acknowledges that we find the positive existence of the Absolute a necessary datum of consciousness, and that as long as consciousness continues we can not for an instant rid ourselves of this datum. If then the Absolute is a necessary datum of consciousness, how can it be reasonably asserted that God is unknowable?

The truth is that belief in God has the complete support of human reason. All this is assumed and accepted by our Gospel. How utterly hopeless and chaotic everything would be in the realm of the moral and spiritual if we were unable to postulate a Supreme Being infinitely wise, just and good, who has placed all things under the domain of law, which in itself is the truth of reason. Law, right, justice and obligation, all these have their significance only when applied to the human will. It is just because human personality sustains relations to the Creator who has within Himself Truth, Reason and Power, that we can say of human personalities, they have the qualities of holiness or sin, virtue or viciousness.

LAW IMPERATIVE

It is important to note also that all law is imperative. God does not counsel or advise in giving His law but exercises a positive authority. Yet His commands are not arbitrary but are revelations of a reality which exists in the very nature of things. An accepted dictum of Christian Philosophy is this, "What is true to the reason is law to the will." In an age of sophistry and apostasy we would do well to listen to the word of Professor Harris: "Christianity in its historic revelation of the atonement for sin, through the humiliation and suffering of Christ brings to the front the fact that law is neither created, annulled nor changed by will, not even by the

fiat of God's will; but that God's action in the forgiveness of sin must declare the immutability of law as really as in the punishment of transgression. His will is in harmony with reason and His action eternally in justice and love." God is reason, but energizing reason. He is will, not capricious, but rational and reasonable. Law, being eternal in God's reason, is as really dependent on God as what is created by His will. Does it not become perfectly apparent, therefore, that the Gospel of Grace rests upon the firmest basis of rationality when it assumes and postulates God?

AWARENESS OF GOD

What could be more absurd, in view of facts as we know them, than to state that God is of human creation? This reverses absolutely the truth; as it is, Man is God's creation. It is not through a process of rationalizing and projection that we reach God. On the other hand, He is the basis of all true processes of reasoning. All the experiences of believing men and women attest to the fact that an implicit faith in God brings to the soul its greatest comfort and its largest assurance.

There is no experience more weakening to personality than disbelief in God. On the other hand, there is nothing more strengthening or inspiring than the calm and implicit trust in a God who concerns Himself with the least of His children. Until man has real transactions with God he can not possibly reach the altitude which his own idealisms lead him to believe possible. Greater than all argument in securing rest and peace of mind is such a transaction with God as makes Him a Saviour and a Friend.

It is sad that awareness of God's presence is not more vital with multitudes of Christian people. Were we to

think more intently and more concentratedly about God in His relation to ourselves, we would come into a fellowship with Him which would enable us to dismiss our doubts and our fears and with courageous enthusiasm we would engage in the duties of life. Prayer is one of the indispensable practices, if God is ever to become real to our spiritual vision. There is no result of Bible study more definite or helpful than its power to develop a sense of association with the Infinite. If human thinking definitely demands God to answer the questions and satisfy the desires of mind and heart, then how perfectly our Gospel meets that need. At no other point can it be said more surely to be a Gospel for an Age of Thought than right in this connection.

V.

AN AGE OF THOUGHT AND THE KNOWABLE NAZARENE

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—JOHN 17:3.

ETERNAL Life, then, hinges upon knowing Jesus Christ. If that be true, we have a positive assurance that, instead of being "The Man Nobody Knows," Jesus Christ is the Knowable Nazarene. Not only may He be known but He may be intimately known. He may be savingly known. He may be inspiringly known. He may be known with a fullness sufficient to guarantee eternal life to one who knows Him. He is not known, therefore, simply as a personage in history, like any one of the millions who have lived. He is known as one distinct, and definitely apart from all who have ever lived, because of the supernatural qualities which pertained to Him. It should be noted that Jesus presents Himself in this declaration as the proper object of faith for all who would be saved. He offers Himself on reciprocal terms of relationship and abundant knowledge.

WHY CREATION?

Christianity gives the only adequate explanation of Creation. Why did God create this world? Did He create it? Is matter eternal? From every standpoint, scientific, philosophic and Christian, we may say with assurance that there is no possible evidence that matter is eternal. On the contrary, it may be asserted on the

fullest authority of the human intellect that matter could not possibly be eternal. Creation then, is the expression and manifestation of Divine Energy among us. God created and by His own energy He upholds. He objectified His own thought and gave to us the universe in which we live. Haldane says: "Thought is itself creative and the essence of creation is active thought and the created world a result of God's active thought. The love which prompted creation is the very nature of God." Christian Theism, assumed, involved and proclaimed in the Gospel of Christ requires a conception of the Universe in which we live, everywhere and always manifesting God Himself. There is no part of the universe in which He does not abide. At the same time, God is transcendent over His universe. He is not simply co-extensive with the physical universe. He is vastly more than that. He indwells all things. By the word of His power He upholds all things. The Energizing Reason operative in bringing the world into existence is not less active in carrying on what God began. Now from the very fact that according to our Gospels the nature of God is love, there must have been a loving purpose in creation itself. To ascertain what that purpose was, necessitates beginning right, in our effort to discover God Himself and to know Him.

KEY TO WORLD MYSTERIES

We may say truly that the key to the understanding of the world is to be found in the nature of God who variously manifests Himself throughout His created world. God is the eternal Subject. But the subject of what? Personal experience. He is the eternal subject of personal experience and being the eternal subject of personal experience then that eternal experience must

have an object. Indeed there must be in the nature of things an eternal object in that experience. The Universe did not exist forever. We may rightly say, "It is a moment in eternal experience." This created universe with which we are partly acquainted is precisely that; namely, a moment in eternal experience.

As the summit of all and the climax of all, God created man, and made adequate provision for man's development and unfolding; so that there is evidence in the physical and visible universe as to what its primary object was. So far as we can discover, the supreme purpose of God in creation was the provision of a suitable place for the complete development of man, in the likeness of God. The Prologue of John's Gospel declares that Jesus Christ was the active agent in creating the world. "In the beginning was the Word." And who was the Word? The Energizing Reason of The Eternal God in manifestation. Our created universe then, as already indicated, is just a moment in the eternal experience of God. He transcends it still. At the same time He indwells it.

After He had fully prepared a suitable place for man's development, we find an adequate reason for this creation of man, in the nature of God. What feature of God's nature demanded the creation of man? *His sociality*. This we find in the very essence of His being. In that sociality, we discover the Trinity. The Trinity represents the intercommunion of God, the eternal ground of all that exists. The Eternal Communion between the Holy Spirit, The Son of God and the Father, is the interrelation of love. Thus we have the sociality of God.

Now there is no reason to doubt that God desired to extend this sociality beyond the Trinity: in other words,

beyond His Triune self. For His own glory, He desired to multiply those who could be in communion with Him and here we find a sufficient philosophical and theological reason for the Creation of man. It was God's desire for fellowship, broadened, extended, widened. In a very real sense it was the same kind of fellowship which already existed between Father, Son and Holy Spirit. In the creation of man, this fellowship was almost unlimitedly extended. This explains why God created man in His Own Image. "In the image of God created he him." Why? Because only as created in the image of God could there be that intercommunion of thought necessary to satisfy the sociality of God.

FELLOWSHIP WITH GOD

While, therefore, we may properly say that man was created to glorify God, man was also created to glorify man. Each individual is a spark of the Eternal Fire of the Divine life. It is as though a thought of God had been cast into the world to live for Him and to enjoy communion with Him. This is a very wonderful conception, that God created us for the distinct purpose that He might be glorified through us and that in turn we ourselves might find our highest glory in our fellowship with Him. Our chief business in life is to prove ourselves worthy of God. It is only by such worthiness, that we can glorify our Creator and enjoy a relationship with Him which will mean life Eternal for us. It is perfectly evident that Godlikeness is fundamental in fellowship. A Holy God can hold communion only with individuals who have holiness within themselves. God could never fellowship with unholiness. The only relationship He could have with unholiness would be a relationship of revelation and of appeal.

At the beginning God demanded that man should be holy. Just because He is Himself infinitely and inexpressibly holy, a sinful being is necessarily outside the circle of Divine fellowship. But man lost his holiness through disobedience. He alienated himself from God by marring and corrupting his own personality. From that very moment, He who had created man in His own image, for purposes of fellowship, would inevitably and from His very nature, seek a restoration of happy relationships. There would have to be a return to the relationship which man sustained with God at the beginning, and precisely this is what we call salvation.

GOD'S EFFORT TO MAKE HIMSELF KNOWN

No restoration of the lost holiness in man could come about except through the Divine initiative. God had to make the first move. His first move was to establish an acquaintance. He must be able to reveal both Himself and man, to man. It was necessary in some way that He should communicate the actual conditions existing between Himself and unholy man. In manifold ways, through long periods of time, this educative process went on. In strange and diverse manners God led men to understand that He was desirous of sustaining sympathetic relations with those who were able to think, feel and act in a Godlike manner, if they would. The very climax of all this revelation is found in the Incarnation. The same Person of the Blessed Trinity who had created now came into the world to make a distinct, definite and unmistakable revelation of God's love.

The meaning of the Incarnation is readily seen from what had gone before. God had been preparing a Chosen People who should recognize the Son of God as the Saviour of men. This was a definite step in man's com-

plete restoration to himself. He desired to make a complete At-one-ment. Thus and only thus could fellowship be completely restored. A redemptive work was imperative, if man was once more to bear the imprimatur of his Creator. The redemptive work of God has relation to all mankind everywhere. Through the Divine Sacrifice an adequate provision was made. And indeed, there was a true application of God's redemptive work thus far; namely, that whatever inherited taint of sin any man experienced was removed by the act of God in Christ on Calvary.

But there was a further necessity; namely, that the deliberate, individual acts of sin be atoned for, or at least that the application of the Atonement be made to the sinful conditions induced by willful disobedience. This necessitated man's acceptance of God's redeeming work.

INCARNATION REVEALS GOD

It must be perfectly plain to every inquirer into the truth that God's intent and desire expressed in the Incarnation is a saving knowledge of Himself. Certainly He would never create us for fellowship with Himself and then withdraw and hide Himself away from mankind. As we follow along the history of man's development, we discover that God has always been introducing new methods whereby He could unveil Himself. The unveiling of God is the paramount thought in the Old Testament Scripture. It is certainly true in the New Testament Gospels that the Divine unveiling, through the Incarnation, is the commanding thought. Christ came for that very purpose. God came in Jesus Christ to make Himself completely known as a friend and not an enemy, as a Saviour rather than as a judge. How ridiculous

then, to talk about "The Man Nobody Knows!" Whoever that man may be, he is not Jesus Christ. Jesus Christ is one whom millions upon millions have known and do know. He came into the world to be known. His entire life was one continuous self-revelation and self-expression. Is it conceivable that God would thus come and live among us and still not be understood by any one, even by those who responded to His love?

THE NAZARENE KNOWN BY HIS TEACHING

Nothing could be more self-evident than that Christ came into the world to be known. He began by making Himself known. He taught in such a manner as to declare the sublime fact that "God is love." The supreme contention of Jesus from the beginning to the end in both His message and His mission was this; that love prompted every thought, every act, every word. He plainly indicated that He had no feeling of antagonism or animosity toward any man living.

Just as emphatically, however, Christ declared His intense antagonism toward sin. He revealed the fact that man's sinfulness alienated him from God and that the main purpose of His being here in the world, was to restore the lost relationship between man and his Maker and bring about a happy and enduring fellowship. Above all things else, He desired to be known. He sought to be known as a Saviour, a Friend and a Helper. From the very moment of the inception of His work until its final consummation the yearning of His soul was to be known. Being known, He could make the Father known.

THE FATHER KNOWN IN JESUS

"Hast thou been so long a time with me and yet hast thou not known me, Philip?" It was a surprise to Him

that, after this period of instruction, any who were associated with Him should not know Him and knowing Him know the Father. "He that hath seen me hath seen the Father." It was as though He had said: "You are asking Me to show you the Father. That is precisely what I am doing by My Presence in the world. When you have seen Me you have seen all you will ever see of God. My Presence is the unveiling of God to man. He desires to be known. I came to make Him known. Only as you know Me, will you ever know the Father. All My teaching is to this end, that ye may know Me."

"He spake as never man spake." His teaching was extraordinary. He spoke with the utmost familiarity about things which no man unaided by revelation can know. His eternal fellowship with the Father was the ground and basis of His holy revelation. He unhesitatingly declared truths that are supreme and sublime.

In every great crisis of His life He was unveiling God to the world. One continuous motive actuated Jesus, self-revelation. He was determined to be known. He opened His heart wide to receive all who were willing to come to Him. By interviews and kindly acts He was always saying, "Come unto me." The yearning of the Eternal God for fellowship with men could not be more perfectly represented or revealed than it was in Jesus. His teaching was not abstruse, but simple. That mysterious relationship which subsists between the soul of man and God, He perfectly understood and declared that man could sufficiently understand it for purposes both of growth and glory if he would but surrender his life to God. As the bread becomes a part of the body, so said Jesus, "I am to become a part of your life." He took water and said, "As the water sustains and refreshes you, so will I if you partake of Me."

THE NAZARENE KNOWN BY HIS MINISTRY

Not in some mysterious, unaccountable manner, but in the most direct and simple way, Jesus made Himself known to two of His Disciples on the Emmaus road, after the Resurrection. He had been in conversation with His Disciples regarding the striking events which had just occurred. He took them far back into the history of Divine Revelation. He interpreted for them the ancient story of the coming of the Messiah. When the time came for Him to be known to these Disciples as One who had recently been crucified but had arisen from the dead, we read: "He was made known to them in the breaking of bread." It was just the ordinary evening meal. He made a final declaration thus of this important fact: it is not in a search for God in some mystical, impossible way that men will find Him. It is not in a mysterious manner inaccessible to the average man that Jesus is to be found. Jesus is to be discovered and known in the commonplaces of life. It is when we are engaged in our ordinary activity that Jesus Christ accompanies us and, at the moment of our greatest receptivity, He definitely and distinctly makes Himself known.

Is it not one of the most gratifying features of the entire self-revelation of Jesus that He dealt with everyday matters in such a manner as to ennoble and glorify them? He beautified the ordinary life by taking commonplace things and utilizing them in the interests of the Kingdom. His teaching is full of metaphors, understandable and attractive. All He did was a continuous declaration that He could not only be known but familiarly known. It is indeed an intimacy of fellowship with Jesus that enables Him fully to unveil Himself to the soul. The richest Christian experience is thus made possible to the humblest disciple.

JESUS FAMILIARLY KNOWN

Jesus never shrank from familiarity. Why? He was too great to be afraid of meeting people on close and familiar ground. If in personality we were big enough, we would never find it necessary to hold people at arm's length, in order to maintain our own dignity. If we had risen high enough in the scale of being, we would not shrink from close acquaintanceship with any who might seek our sympathy and assistance.

Jesus was so great that people did not dare take advantage of the familiarity He granted. He came into the very closest contact with His fellow-men. He said to His Disciples after His Resurrection, "Handle me and see." He told them that He was partaking of food just as they were. He said in substance: "I want you to know that I am the same Jesus with whom you have been familiar for years. I was slain, but I have risen again. I am your Lord and Saviour. This is My supreme revelation to you, while I am still visible. After I have departed from the world, there will be further revelation of Myself to you. This revelation will not discontinue simply because I am going away from your sight. Indeed it is just because I am going that the completest revelation can be made to you." "It is expedient for you that I go away. If I go not away the Comforter will not come."

COMING OF THE HOLY SPIRIT

We have here revealed the purpose of the coming of the Holy Spirit. He came to make Jesus more completely known. The Knowable Nazarene who, in His lifetime on earth, did everything that teaching and doing could do to make Himself known, was to be more completely known yet, after His departure. The distinct

work of the Holy Spirit is to complete the acquaintance of the teachable soul with Jesus Christ. The Holy Spirit makes Jesus Christ a greater reality to the soul to-day than He could possibly have been to those who walked with Him three years in Galilee.

In the realm of reality we find ourselves contemplating Christ as the center of all truth. He came to make God the Eternal known. He becomes to us the final reality and the supreme truth. It is a comfort to us to believe that all God wants us to be, He will enable us to be through a complete knowledge of Himself in Jesus Christ. Not merely for a select few, but for all who will respond to His holy will, knowledge is available. Just because He has opened His heart to us and we have opened our hearts to Him, the Holy Spirit is able to impart to us the wisdom of God in Christ Jesus.

And when we know Him, whom do we find Him to be? The One altogether lovely. The consummate flower of humanity. Personality in its most beautiful aspect. We find in Him a sensitiveness and a sympathy which pertain to no other living Person. We find Him interested in our trials, our problems and our perplexities. We find Him anxious for our deliverance and our delight. We find Him yearning to give us the right direction in life and to secure for every individual the upward incline in living. When we have found Him our thoughts are directed Godward. Life is lifted. Our very defeats prove to be but sanctioned periods of discipline. "This is eternal life, that ye may know God, and Jesus Christ whom he hath sent."

KNOWING THE NAZARENE THROUGH HISTORY

By a study of the Life of Christ as given in the Gospels we may know more about Him. Of course it is well

known that there are scarcely any direct references to Jesus in contemporary history. Nevertheless, there are historic pointings of importance. The record of the Gospel, however, stands in the face of all attack, without yielding a single point. We know Jesus Christ through His marvelous self-giving. His was the last word in self-effacement. His was the final word in unselfish devotion. We have through our knowledge of Jesus Christ an immeasurable incentive to high and holy living and to devout and generous doing. When the love of Christ becomes a passion in the soul and a principle in our thinking we are conscious that we are accomplishing something worth while. Only thus is God's great motive in our creation made apparent to us, and only thus can we sustain relations with Him joyful and satisfying.

DESIRE TO KNOW GOD

The very first essential to a knowledge of God is the desire for fellowship with Him. Thinking Jesus Christ intensely, earnestly, this indeed is thinking God. How little of our time is given to a direct and immediate contemplation of God as Father, Son and Holy Spirit. We know much about Christ. But do we know Him? We know the fact of the influence Christ has exerted among the progressive nations of the world. But do we know Him? We know the power of Christ's influence to-day upon literature, music, and industry. But do we know Him? If we do not know the Knowable Nazarene, it is not because of His unwillingness. It is because of our negligence or our willfulness.

Through the Providences of God, through nearly two thousand years of history, we may, if we will, know the Knowable Nazarene. It is our fault if we do not know

Him. However much I may know about Him, if I do not know Him, I am lost. I must know Him in His supernatural love, His supernatural power, His supernatural wisdom. I must know myself, as absolutely dependent upon Him for eternal life. But for the love of God the world would not exist. We would not exist. It is the Energizing Reason of the Infinite God definitely imparted to the world that keeps it going. Science is bringing us a little nearer to this same thought. It is the emphatic declaration of science that all we see and all that is, is an expression of energy. The latest findings of the scientific world make declaration that energy is universal.

All values are to be determined by reference to God as manifested in Jesus. The world has no value except as it is related to God and to Jesus Christ as the Son of God. Our standards of value are only to be found in Jesus. All things in life are to be measured by reference to Him. Any other reference will lead us to error and untruth.

RESULTS OF KNOWING THE NAZARENE

No man knows himself until he knows Jesus. Not until you are standing up beside the true standard of life do you have any realization of the contrast between what you are and what you would like to be. We do not know our own standing until, beside Jesus Christ, we are revealed to ourselves. Our defects of character, our painful imperfections then confront us and we understand the importance of cleansing through Jesus Christ our Lord.

It is futile to undertake to reason ourselves away from our actual condition. Rationalizing is nowhere more disastrous than when it declares us to be what we are

not. This is precisely the difficulty to-day in many quarters, where the necessity of the new birth is denied and cultural improvement is offered to take the place of regenerating grace. In personality we are beautified and glorified only as the cleansing power of the Gracious God is applied to the soul. Then and only then are we transformed into His likeness.

If it be true that the world is all energy and that energy has its source in God, then every day represents a gift of power to us from God. His energy is placed at our disposal. It is our business to seek the guidance of the Spirit of God to teach us how to employ the energy entrusted to us. If even thought itself is a gift of God, how dare we think unless Jesus Christ orders our thinking? When we know Him through contemplation, prayer, and inner fellowship, then we understand the significance of living. Be sure of this: no man lifts his heart to God in vain. Response has come even before the prayer is offered. God anticipates both need and desire. "Before they call I will answer." This is necessarily true because God prompts every holy thought in the life of man. He creates our hunger and thirst after righteousness. He awakens a craving for right thinking and right doing.

What an unspeakably blessed word is the word COMMUNION. True fellowship with God through Jesus Christ our Saviour exalts and ennobles the soul as nothing else can do. The joy and the reward of Christian faith as experienced by unnumbered multitudes are of inestimable value. What can be more inspiring than a study of the lives of conspicuous leaders whose lives reveal how Jesus leads those who know Him and trust Him. These are the people who have become a very dynamic to their associates and descendants.

LOVE, TRUST, PEACE, PURPOSE AND POWER

The results of knowing the Knowable Nazarene are not far to seek. First there is the new passion of love. No one can ever know Jesus without loving Him. To love Him is to love the truth. To love the truth is to be consciously reënforced for heroic service. Love itself inaugurates movement within, whereby we throw our whole weight upon Him and find every promise of His everlastingly true. Our knowing Jesus Christ is not determined by any emotionalism we may experience. Exalted emotion is gratifying and satisfying but it is not an inevitable concomitant of knowing Jesus.

You know Him by the influence He is exerting upon your life through your trust and reliance upon His promises and the contenting effect of that trust. To take Christ at His word, to accept Him and assume the reality of His Divineness, His redemptive work, His atonement, His continual self-revealing to our souls, is to envelop life with holy splendour and to insure the indwelling power of the Holy Spirit.

THE CHRIST I KNOW

The Christ I know is one who came to me in childhood and said, "Son, give me thine heart." To the best of my childish ability I answered, "Lord, I give myself to Thee." In penitence as deep as a child could experience I offered myself to Him. He answered the cry of my heart and I began then and there to know my Lord. The Christ I know is one who has walked in companionship with me in sickness and in health, in prosperity and in adversity. He and He alone has shamed me out of selfishness and has called me from the worldliness which would have engulfed me and destroyed me.

The Christ I know is one Whose Arms have been

round about me in bereavement and the successive sorrows incident to life. He has spoken words of consolation no human lips were able to speak. He has made me aware by His own Presence of the Presence of God. He has enabled me to speak consolation and give help to many in trial and discouragement. The Jesus I know is one who saves unto the uttermost; who saves from sin. He gives a sense of security through faith. He removes any sense of oppression and despair as I contemplate the life beyond. He parts the curtain and permits me to see a little way beyond the border of this world. He enables me through faith and love still to communicate with loved ones who have gone before. He makes me know that God is love, mercy, grace and truth, and that by trusting Him I shall be led to a fuller and deeper knowledge of Himself. It is a glorious experience thus to know Jesus the Risen Nazarene. It is blessed to call Him my dearest friend. To know Him aright is life eternal.

VI

THE VALIDITY OF CHRISTIAN EXPERIENCE

"Then shall ye know if ye follow on to know the Lord."

—HOSEA 6:3.

JUST as Psychology is the science to-day receiving largest attention, so also Christian Experience stands at the forefront in the program of Religious Education. Recognizing the validity of Christian Experience, St. Paul declares in Galatians 2:20: "I am crucified with Christ; nevertheless I live, yet not I but Christ liveth in me." It is an unequivocal declaration to the interests of the Kingdom of Christ. There are all types and varieties of theories in Modern Psychology, all the way from materialistic and mechanistic theories, ruling God out as objective reality and dismissing any consideration of duty and destiny as such, to the most spiritual ideas and ideals buttressing Christianity at every point.

A discriminating Christian thinker may find in psychology a gratifying support for the strongest evangelical positions relative to the Christian faith. Christianity is not lacking in the slightest degree in a truly scientific support for every one of its fundamental positions.

EVANGELICAL INTELLECTUALS

It is characteristic of many of the modernistic writers of to-day to disparage the intellectual side of Evangelical Christianity. There is no slightest ground for any such attitude or position. No one is more insistent upon a true rationale for every belief entertained and every position accepted, than the believer in the Evangelical

Gospel. Christianity is based on reason at every point and will stand the test of the keenest intellectual analysis. Nothing reveals the narrow bias of anti-supernaturalists more than the way in which they applaud themselves as intellectually preëminent and decry and denounce as mentally inferior, all who accept Evangelical truth at its face value.

CHRISTIAN EXPERIENCE

Professor William James laid great stress upon Christian Experience as a ground of authority. We have no desire or disposition to invalidate the claim of experience as furnishing a foundation for the larger faith. Everything, however, depends upon just what is meant by Christian Experience. We need to be very definitely on our guard against the claim of ordinary Christian Experience. It has no such authoritative place as is given it when considered merely as the experience of a Disciple of Christ, however complete his life may seem to be.

Every Christian life has imperfections and limitations rendering it incapable of anything like infallibility in the interpretation and application of spiritual truth. What personal experience can do is to corroborate and validate a higher authority and it can bring to itself a satisfaction and contentment in the possession of truth revealed. We shall have to discover therefore in what sense the claim of authority for Christian Experience can legitimately be made.

Even the Great Apostle who was able to say "I am crucified with Christ" and further to add, "Christ liveth in me" did not regard himself as having fully attained or as being absolutely perfect. Therefore the most he could claim in the line of authority was this: "Be ye

followers of me as I am of Christ." He invariably pointed beyond himself to Jesus Christ as his ultimate authority for beliefs entertained and practices experienced.

We may maintain unhesitatingly the *validity* of Christian Experience. With equal positiveness we may deny the absolute *authority* of Christian Experience when considered as the experience of an uninspired and imperfect man or woman. The kind of experience realized by a vast majority of people does not qualify them to impose those experiences upon others as spiritually authoritative. However advantageous and assisting my experience in the Christian life may be to myself as final and sure evidence of truth presented to me in God's Word, it is quite impossible for me to insist that others accept that experience as final and authoritative for them.

MODERN OBJECTIONS TO CHRISTIAN DOCTRINE

The most formidable objections to Christian doctrine to-day are presented by Psychology. With much plausibility the argument for self-sufficiency and salvation through resident forces is presented. The supremacy of reason is continually insisted upon. No confederacy organized for the overthrow of Christianity as a religion of authority and of real inspiration is equal, at the present hour, to the advocates and supporters of Rationalistic Psychology. It undertakes to cut the foundation from the great structure of Christian Belief. It presents what seem at first sight to be plausible reasons for the rejection of God as a Personal Being.

This same psychology speaks contemptuously of the trustworthiness of Revelation. Naturally therefore it regards retribution based on accountability as absurd. Without having any true basis for an ethical theory it

easily dismisses ethical considerations. When considering religion, the utmost it will concede is a recognition of ethical distinctions, though without any real appreciation of ethics as such. Having no true basis for an ethic it fails utterly to make a sufficient appeal to lead to self-sacrifice and rectitude of conduct. There is nothing in this type of psychology to determine what is right or successfully to commend righteous living.

There is a determined and decisive effort to substitute psychology for Christianity. In so far as this is achieved it gives the widest latitude to an individualism which inevitably leads to spiritual anarchy. The proclamation of its own sufficiency is so insistent and withal so sophistical that Christianity is boldly challenged by it. It becomes tremendously important to enter upon a sincere study to discover to what extent Christian Experience is trustworthy, and what kind of Christian Experience may be relied upon. With profound thoughtfulness we must ask and answer questions relative to the foundations of the Christian Faith and why we may implicitly trust them and rely upon them. How can we enjoy for ourselves a Christian Experience so completely corroborating the testimony of God's Word that our confidence in it can not be shaken?

THE TRANSCENDENT FACT OF PSYCHOLOGY

The most important single letter in the alphabet is the personal pronoun "I." It introduces us immediately to the mystery, the complications and the implications of personality. Personality is indeed the transcendent fact of Psychology. To be able to say, understandingly, "I" is to make declaration of individuality and of personality as a sublime fact in God's Universe. "I" differentiates the individual from every other object and every other

individual in the world. It presents to the thought a being invested with exalted powers, with self-consciousness, with a sense of duty, with some conception of destiny, all giving life itself the very highest significance. When the Apostle said, "I am crucified with Christ," he suggested not alone a separate personality but the possibility also of a relationship between himself and another personality. The implications go much further than this. They imply a merging of a Divine Personality with a human personality.

We are led by these considerations to this important fact,—that only in terms of Personality can human personality ever understand Reality or God. We can see the scientific basis of Jesus' assertion "I am the truth." Truth Incarnate becomes comprehensible and appropriate just because as personality, we can understand the Personality of God. The soul's salvation and sanctification could have no reality in experience but for this sacred though mystical relationship between man and his Maker. The prime necessity of the Incarnation itself is made evident because of the fact that while personality can understand personality there can be no complete understanding of Final Reality except through Personality. Not alone for purposes of salvation, but even for a knowledge of God, His Personality had to be so presented that human personalities could understand enough of the Infinite to transform and satisfy the soul.

The needs, sometimes distressing and urgent, of an immortal soul can never be fully met by statements of fact, by philosophic theories, nor indeed by anything other than personality answering to personality. This is fundamental in our Christian thinking and basic in all true Christian doctrine. Divine Personality, brought into contact with human personality, harmoniously and con-

structively, does bring complete soul-satisfaction, eliminating the sense of guilt, the fear of punishment, the fear of failure, the fear of all things; and it also brings a courageous assurance that anything and everything can be done necessary to spiritual growth.

THINGS OF WORTH AND THINGS WORTH WHILE

The evaluation of everything with which we have to do requires some standard of reference. All human values are such by comparison. A wrong reference will give a wrong result. Values are in graded scale from lower to higher. The worth of anything is determined by reference to some reliable standard which we regard as perfect. This is illustrated in material valuations. The Government, at great expense and under conditions calculated to secure a perfect result, has a fixed standard of weights and measures. The vast volume of business which is transacted in the United States, reaching into billions a year necessitates continuous reference to the Government standard. The value of any single object is determined solely by its relation to the final standard which is authoritative. Laboratory work is successfully conducted because standards have been fixed which enable the most delicate tests to be carried through successfully. There has been an agreement throughout the world as to what shall be the standard musical tone. All musical composition has reference to this fixed musical standard. All this applies with equal force in spiritual directions.

Unless and until we have some final and absolute standard of worth, it is impossible to make any proper estimate of character. Indeed character has no particular meaning except as related to what we concede to be perfect in personality.

PERSONALITY IS THE HIGHEST VALUE

There is one value in the world that overtops all others. It is personality. Personality is the highest value known. Not until God created man in His own image, had He placed in His universe what He Himself regarded as of the greatest value. Human personality is a thought of God objectified, endowed with powers of reason, powers of choice, with a capacity for emotion, all of which make possible a definite relationship with God Himself.

If personality is the highest value known, then among personalities there must be a standard or a Supreme Personality. This could be none other than the personality corresponding absolutely to the nature of God in every particular. If there is such a personality then we have a point of reference to which all conduct can be referred and with which all lesser personalities can be compared. Is there such a personality? Precisely this is what the Gospels declare to be true of Jesus Christ. Not only do the Gospels make bold and unhesitating proclamation that He was perfect in every thought and act, but also that He was so perfect as to be "God, manifest in the flesh."

The consensus of all decent human opinion since the day of Jesus Christ has been "I find no fault in Him." In Jesus Christ and in Him alone do we find a perfect standard of value. His correspondence with the will of God was without the slightest deviation. He claimed perfectly to satisfy every will and wish of the Divine Father. His correspondence in character with the character of God was without the slightest deviation. Throughout His entire earthly life, there was a continuity of conformation to the nature of God which made His life stainless and flawless. His human personality was untainted and in an unbroken harmony with the

purpose and program of the Infinite Father. This accounts for His assertiveness and assurance.

PERFECT PERSONALITY KNOWS GOD

It must be evident to any one who thinks straight and thinks through that a perfect personality and only a perfect personality could know God completely. The experience of such a personality with the Father would make possible a perfect revelation and an authoritative revelation of God. Any defect or imperfection of character vitiates knowledge and disqualifies that personality both from a perfect understanding of God and for an authoritative revelation of God.

Of course every human personality has a capacity to begin the knowledge of God and by following on will be led to an ever increasing understanding of God as Creator, Benefactor, Saviour and Friend. Just in proportion as any human personality approximates the personality of Jesus in that degree is his personal experience worthy of emulation. But in view of the fact that no human being ever has attained or ever can in this world attain to the wisdom and the understanding and the perfection of Jesus Christ, therefore man's experience can not be fully authoritative.

A PERFECT REVELATION OF GOD

This leads us to the idea that not alone knowledge of God, but our understanding of one another and of all things in God's universe requires a reference to the valuation which God puts upon them. When we can value things as God values them, we can estimate their worth and their meaning in terms of life.

We have already found that imperfect personality is incapable of becoming a standard of value or in other

words an authority. The question then will naturally arise, How can imperfect personality ever ascertain the criterion of a perfect personality? In other words, How can we know what a perfect personality is? This leads us straight to the necessity of Revelation. We can never know perfect personality by reasoning or philosophizing about it. Science can not render us any assistance in this matter. No laboratory will yield that knowledge. No speculation concerning life and destiny will aid us in the slightest degree. Then how can we come to complete knowledge of a perfect personality? Positively and only by Revelation. We would be left in hopeless ignorance as to what a perfect character is did not God reveal it. But how could God reveal it? Not in language. Language is not a sufficiently perfect medium of expression to convey the content of one soul to another. Hence the necessity of the Incarnation. Harking back to our first proposition, that only personality can understand personality, we find the imperative requirement for God to manifest Himself in human form. In no other way so far as we can see, could we ever have known God except by His coming among us as He did in Jesus Christ. Christ being the complete manifestation both of God and man established the definite connection between them and thus made possible a knowledge of the will and purpose of God.

RIGHT REFERENCE IMPORTANT

And now we reach another and very important consideration in our contemplation of values. The worth of things and of all that offers itself as truth requires a comparison not with something below but always with something above. When I want to determine the value of something presented to me as worthy of my accept-

ance, I immediately compare it with something above it. Right here is revealed the failure of Freudian and kindred psychologies. The majority of the psychologies to-day start with the materialistic view of the universe, referring everything to an antecedent which is below it. Thus they follow back and still farther back to the primordial germ and beyond it to the electron. The process is utterly fatal to any correct understanding of the universe itself, its Creator or anything in it. A materialistic theory of the universe breaks down positively and absolutely because of its utter inability to give us an understanding of the value of human personality. It has no way of determining the meaning of life. This is a very valid objection to Materialistic Evolution. It leaves everything chaotic so far as human values are concerned. Both origin and final objective are factors in measuring personality.

DEMAND FOR THE SUPERNATURAL

We are led to this important conclusion inevitably and inescapably; namely, the explanation of every known fact in God's universe has ultimately to be supernatural. If it is by referring the lower to the higher that we come to a knowledge of the truth, our final reference must be to God Himself. Our understanding is very fragmentary and incomplete until we accept this method of determining what is of worth and what is worth while.

We may make the further observation that in the spiritual realm God takes the initiative in all spiritual knowledge. He desires to be understood. He has adopted manifold and extraordinary methods to make truth known to the world. He has stopped at nothing which could be done, so far as human knowledge can see, to make Himself known and to give to the world a

true standard of reference whereby men may, if they will, know the truth which makes free.

Revelation, the record of which we have in God's Word, declares first and foremost that it is the will of God that man should know Him and also should know his own personal relationship to Him. The further evident declaration of God's Word is that He desires His universe to be known. Neither God nor His universe can be even approximately comprehended when Revelation is rejected. It is through Revelation that we come to an understanding with ourselves and with God, making possible a determination of the value of everything with which we have to do.

Of course we can accumulate facts without revelation. We can have an encyclopedic knowledge of facts as they exist. We can determine something of the nature of the laws which indicate God's way of doing things in His world. All this we can accomplish without Revelation. A vast deal that is merely factual is attainable without any reference to the Voice of God as recorded in the Bible. But when it comes to the *reason why* of things, to origin and destiny, God must and does take the initiative. When we accept the truths as He presents them we find ourselves in possession of a philosophy of life which brings soul contentment and soul growth. We have a standard of reference to which we may relate everything both material and spiritual, and ascertain values as God knows them.

AUTHORITATIVE EXPERIENCE

We are now prepared to say what Christian Experience can be regarded as authoritative. We will be hopelessly mystified if we think of authority as vested in our own individual experiences. Worse than that, we will be-

come presumptive, assertive, dogmatic, self-satisfied and largely abandon Revelation, if we conclude that what we experience religiously is sufficiently commanding to guide us in the realms of truth.

Is it not perfectly evident that only a sinless experience can perfectly know God and hence perfectly reveal Him? This being true, Jesus Christ being the only perfect and sinless personality in the world, He is also the only One who could make a complete Revelation of God. This is precisely what He has done. It is because of this that the Gospel of the Son of God is the only Gospel which can be permanently received as final and conclusive in an Age of Thought.

Only those who have tested the validity of Christ's experience with God by surrender to Him and by obedience to His commandments, are qualified to interpret Christian truth which is spiritually known and only spiritually known. Dependable witnesses require Christ-likeness of character.

Now let us press the question a step further. How can I know that I have properly tested the reliability and reality of Christ's experience with God? Manifestly in no other way than by a willing acceptance of what He was, what He did and what He taught as absolutely true. It is by incorporating into my life the things of Christ. I must be able to say "I am crucified with Christ; nevertheless I live, yet not I but Christ liveth in me." Until I can do this I will have repressions and resultant complexes in my nature which invalidate my own experience as a reliable authority respecting the character of Jesus. My own experience then is to be tested by a reference to the experience Christ had with God. Here and here alone must I make my final appeal.

BED ROCK AUTHORITY

Here we come to the bed rock of what is called the validity of Christian Experience. Authority resides not in my experience, not even for myself, but it resides in *Christ's experience with God*. The interpretation of Christ's own experience as He Himself has given it is what we are concerned with preëminently. Here and nowhere else can Christian experience be said to be authoritative. Christ's experience with God is final.

Logically we are led one step further. Where do we have the record of the experience which Christ had with God? In the Gospels. This and this alone makes the entire New Testament a genuine Gospel or "Good News" to the world. Particularly does this relate to the narrative which records Christ's experience. Here we find the way of life. Is it not perfectly apparent that when we have a true record of the life of Jesus Christ this record itself becomes weighted with true authority for us? Logically and of necessity the Bible is an authoritative Book and you can never get away from that fact. Whenever you are told that Christian Experience is our authority instead of the Bible you may immediately know that there has been a false conception of the relation of Jesus Christ to the recorded Gospel.

If Christ's experience is authoritative for us and we have a true record of that experience in the Gospel of the New Testament, that makes their authority final for us. Beyond all other considerations, is the necessity of a saving relationship with Jesus through our own experience which fills our lives with Him, to such a degree that we can truthfully say, "Christ liveth in me."

It is a matter of common observation that all people in every age who have even approximately reached the point of full surrender to the Divine Spirit have no

trouble whatever about authority. They put implicit faith in the Christ of the Gospels and in the Gospels of Christ. The highest and holiest thinking will, we are sure, substantiate the claims we have here made for the only kind of Christian authority which will stand eternally sure. An unshakable and an undiminishable faith will be the outgrowth of the acceptance of Christ as the Way, the Truth and the Life.

VII

BASIC BELIEFS THAT MAKE FOR AGGRESSIVE KINGDOM-BUILDING

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope in the power of the Holy Spirit."—ROMANS 15: 13.

WHAT a soul-thrilling and joy-giving exclamatory appeal! "The God of Hope." Paul knew. Had he not endured afflictions enough to discourage, depress and destroy any ordinary mortal? Nothing could bowl him over. Hope arose with every disheartening trial. Why? Faith in God. His belief linked him up with the Infinite. A man's attitude toward God determines the worth and worth-whileness of his life here and now. The God of the Christian is a God of hope and not of despair; of sympathy and not of censure; of joy and not of sorrow; of harmony and not discord; of life and not death. As you think of God, so will be your life. He is inescapable.

Whether men choose to or not, God is so written in the heart that they **MUST** think of Him. Contemplate Him as a Father who loves, lifts, and leads, and you will pray and praise and follow, to your own soul's joy. He is concerned for the happiness of every child of the human race. He created and He sustains. The implications of the text are tremendous. The radiant smile of the Infinite illumines the path as you read the blessed words, "Hope" "Peace" "Joy." For these all seek. Life exhilarant, exultant, aggressive! The moment you discover God as "The God of Hope" you are proof against despair. You are triumphant while you toil. The

enemy is vanquished though the campaign is still on. Peace with purpose! Unhinderable joy!

It is no accident. All this is not the product of human genius. Moreover, it is no naturalistic product. Joy does not abound through any materialistic programs. How then is it possible? "*In believing.*" Here you have the secret of the joy-filled life from the human side. There are beliefs that are basic and imperative. There are truths to which we must attach ourselves permanently if we are to experience the satisfaction and the triumphs God desires His children should enjoy. Nothing is more stupidly untrue than the statement that it does not matter what you believe if only you live right. A man never lives right who does not believe the truth. It makes all the difference in the world what you believe. Belief governs conduct. We are told that Christianity is not a doctrine but a "Way of Life." It is doubtful whether there was ever so much sophisticated untruth put into a single sentence as in that one. Jesus Christ was the TRUTH before He could ever become the WAY. Christianity must be a FAITH before it can become a FORCE. Among the BASIC beliefs that make for aggressive Kingdom-building, there are a number that merit especial attention. The beliefs we are to mention are those that have to do with constructive Kingdom-building.

ALL VITAL TRUTH ESSENTIAL TO SALVATION, SANCTIFICATION AND SERVICE IS DISCOVERABLE AND APPROPRIABLE BY EVERY INTELLIGENT CHILD OF THE HUMAN RACE

By virtue of natural endowments, every individual is capable of discerning every spiritual truth vitally essential to salvation and Life Eternal. The higher and the

highest learning are never to be despised nor disparaged. BUT the fact still remains that mere intellectual training does not qualify a man to connect up savingly with God. "No man by searching can find out God." God IS discoverable by those who seek Him with the whole heart and have resolved to obey Him. Truth has to be wooed in order to be won. The fundamental facts of the Christian faith are within reach of every soul in God's universe who is conscious of need and devoutly seeks to KNOW GOD. God is no respecter of persons. He has no favourites. It is cheering beyond words to know that "The God of all Hope" is interested in the well-being of the weakest and the most sinful of the human race.

No legitimate excuse can be offered for spiritual failure. The claim of inability or incapacity will not do. We carry in our very being the consciousness of ability to do the thing we ought to do IF we gear into the Infinite and have all the spiritually electric forces of God Almighty working for us. When the dynamos of Heaven work in our behalf, nothing is impossible that God commands.

It is an interesting fact that thousands of people of very ordinary ability outstrip in spiritual discernment proud intellectuals whose native gifts amount to genius. When in a crisis, you want the help of one who has the ear of God and who knows the language of eternity. You have no interest in his university degrees. Vision is vouchsafed to the soul that is willing to use his eyes in the interests of the Kingdom. How often we learn that the discovery and interpretation of truth lie with men and women whose natural endowments and whose educational attainments would never mark them as qualified to teach the way of life.

A restful confidence and an abounding hope are within prayer-reach of the humblest. Belief that this is so, is basic in Kingdom-building because only thus could we expect to reach the unlearned and the lowly. God cares for the weakest and is able to fill up that which may be lacking. The educative value of faith has never been half understood.

REVELATION AND THE INTERPRETATION OF RELIGIOUS ESSENTIALS ARE ASSURED ONLY TO RESPONSIVE SOULS

The only way humanity could ever know the high way to everlasting life MUST be through definite and understandable REVELATION. The man who talks in a foreign tongue might as well keep silent so far as any benefit he could offer to you. God must speak or the world remains in ignorance of the most vital of all conceivable truth. This is basic in Kingdom-building. If one does not believe that God has spoken at all, then the only service you can render him is to pray that his eyes may be opened. While he is blind all talk about the light is useless. The things of the Spirit are discerned by the spirit. Talk of Christian experience is all Greek to a wilful, rebellious, self-sufficient and sin-loving soul. God is love, and love can never disclose itself to any but a responsive soul. The very moment a man determines to accept truth at any cost of self-sacrifice, and in his inmost soul yearns to know God, his eyes are opened. Never before that. Real vision always comes to one who wants to see and who will cry, "Lord that I might receive my sight."

Specialization is always open to the suspicion of contracted vision and warped judgment on any and everything save the specialty. Men of wide reputation and of recognized mental acumen remain utterly ignorant of

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God and God's revealed truth because they see the world and human life from the natural and material side alone. There is no responsiveness to Divine appeal.

There are departments of human study clearly important in unfolding the facts that go to make up the sum total of life. But the fundamental realities of Christianity are immediately discernible and instantly appropriable whenever a man, conscious of his need, cries in sincerity, "God be merciful to me a sinner." Every method that we can conceive of has been employed by God to tell us who He is and what He expects us to do. Nothing has been left undone whereby we could be made aware of God. The things we MUST know and the things we MUST do are made perfectly clear.

FINALITIES AND VITAL VERITIES NEVER CHANGE

There are BASIC TRUTHS on which we can build with unquestioning assurance. There are many things which are matters of opinion: such questions as pertain to METHOD and many subordinate matters of the Christian life. We can well afford to allow latitude in things not indispensable and vital. This is never true of the great questions of spiritual birth and growth. These things are as fixed as the Throne of God. They are unchangeable as is the nature of God. They are a part of that Eternal Reality which IS in the nature of Deity. These things are never determined by human opinion. "Thus saith the Lord" bows to no human decree. We have to get there before we can rest.

In structural steel work, which enters so largely into the building programs of to-day, there are just a few foundation principles universally accepted, and whatever the architectural plan, these principles are applied in the structure. There are a few chemical principles thor-

oughly attested and fully accepted which every laboratory employs in all of its tests. All industrial life employs a few mechanical principles and only a few, but these are so indispensable that a man would be thought insane who would ignore them. The fundamental things of God are clearly revealed. They are VITALLY FUNDAMENTAL. We are not building on foundations which change as the sands of Sahara, shifted by every change of the wind. No simoon can alter what God has fixed. The principles of Christianity are eternally true. Much that we read and hear to-day would lead us to believe that each generation can make its own foundations. "Other foundation can no man lay than that which is laid."

You are told respecting the way of life: "Oh, that was the doctrine held a few years ago, but we have discarded all that." God's laws of life do not change. No living man can speak with any sort of authority about the things of eternity. Our relations to God are determined by our beliefs. Unless we believe the truth HE has revealed, we are as ignorant as new-born babes. Questions relative to sin and salvation find only one adequate answer and that is God's answer. It can be trusted. The light we need to light the way to God and goodness and glory comes straight from the ever-living, ever-true, and ever-inspired WORD OF GOD, and direct to the soul by the Holy Spirit.

We have to accept God's truth just as He has given it. The hypothetical, the conjectural and speculative, the perhaps and the possible, have no place whatsoever in the great FINALITIES relative to Everlasting Life. When we are dealing with soul salvation, we are dealing with that which has been fixed in the counsels of the Eternal. We are sailing on a stormy sea. Place no

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confidence in speculative human opinion. We want a safe pilot, a sure compass and an anchor chain that will not drag in any wild euroclydon.

ONLY A CHRISTO-CENTRIC CONCEPTION OF CHRISTIANITY WILL EXPLAIN IT AND INTERPRET IT

Just as long as the scientists were trying to work out an explanation of the movements of the planets on a Geocentric theory, everything was awry. It was impossible to make astronomical facts harmonize with this theory. When the heliocentric hypothesis was adopted, everything became rhythmic. A wrong hypothesis is always ruinous in our search for truth, and its relations to life and living. Jesus proclaimed Himself the Way, the Truth and the Life. So fundamental and final is the Christo-centric nature of Christianity that it reaches out into every other department of human thinking. All systems of truth must revolve around this eternal fact: Christ incarnate, sinless, crucified, dead, buried, risen, ascended; He is Christianity.

Any philosophy of life that does not take into consideration man's relationship to God as revealed in Christ, fails to stand the test when we apply the criteria of truth to it. We often hear it stated "Christ is Christianity." That is true, provided the Christ referred to is the Christ of the Gospels. The aim and end of life, the reason why of human activity, the causes and consequences of beliefs, forgiveness of sin through faith, all these demand the acceptance of that unspeakably important truth, "God was in Christ reconciling the world unto himself." "Joy and peace in believing" necessarily means believing the right thing. No religion except Christianity ever has answered or ever can answer the deep questions of the heart. Christianity alone brings

contentment and soul-satisfaction. It can do this and does it because and only because it makes Christ the center about which all truth revolves.

As long as we place dependence upon the hypothetical and speculative, with a closed Bible, just so long is it found impossible to give any true and satisfactory reason for personal existence. When Christ is made the center of our thinking, we move from chaos to order, from discord to harmony, from insecurity to safety. The poet exhorts, "Build thee more stately mansions, oh my soul;" but this is possible only when we find a base broad enough, strong enough, and enduring enough to fulfill cathedral conditions. The supreme doctrine of the entire Christian system may be stated in the words: *The Deity of Christ*. Any man who accepts this eternal fact, unhesitatingly, will be found to experience joy and peace in believing and to be filled with an abounding hope.

REDEMPTION IS THE VITALLY FUNDAMENTAL FACT IN CHRISTIANITY

Jesus Christ did not come into the world merely to live an illustrious life. He lived a sinless life, which was the supreme miracle in His earthly existence. He did more than this. He demonstrated the principle of unselfishness through sacrifice. He could not have done these things except for the fact that He did one thing more: He redeemed a lost world. Calvary was the culminating point in the life of Jesus. Here His climacteric mission found its last utterance.

This leads us to consider certain great universals which every student of human history and every observer of human nature must recognize. The first of these great universals is the sense of obligation. "I ought" asserts

itself in every life that has ever passed across the stage of human action. The next great universal is the sense of ill desert because obligation has not been fulfilled. No intelligent and truthful individual fails to recognize the fact of his own wrong-doing. Men may talk facetiously about the fall of man being a fall upward, but they are talking nonsense. Every disobedience to God's commands in conscience and Revelation, is a fall and not a fall upward.

There are some modern psychologists who are writing about sin itself as being only the act of the soul in reaching out after God. Such talk is utterly inane. It is stupid foolishness. Sin is turning away from God, and not reaching after Him. It is violating one's own sense of right and duty. Every sin is an act of degeneration. The whole world is guilty before its own conscience and God, and knows it. Sin is sin, and can not be ignored, excused, or explained away. It has to be treated redemptively or not at all. Christianity, of all religions, so deals with sin.

The only remedy ever presented is the remedy provided by Jesus Christ. A million smoking altars among the nations of the earth of every grade of civilization and barbarism attest to the fact that man knows he merits punishment. It is also a declaration of a desire for Divine approval. There is a genuine God-consciousness which can never be eliminated. A strange sense of the Infinite, increasing with intelligence, obtains among men of every race. The further sense of accountability to the Infinite Being whom men call God, is universally recognized. "I have not done what I ought," is no delusion. It is no myth. It is no morbid fancy. It is an unalterable and eternal fact. Leaving our own consciences to judge us, we recognize that we have not met

our obligations. The lurking moral poison injected by sin is not eliminated by wishing nor by willing.

Jesus Christ Himself perfectly fulfilled every condition of Saviourhood. He alone could take upon Himself the sins of the world. He did it. He died the "just for the unjust." There is salvation here or there is salvation nowhere. Either the world is in hopeless bondage, or else it has a possible freedom for it through Christ on Calvary. The life and death of Jesus combined, avail for condemned men when they respond to Christ's appeal for the acceptance of His neutralized and destroyed inherited sin as sin. We stand or fall on the basis of our own decisions and actions.

BELIEF AND CONDUCT

We often hear it said, "It does not matter what you believe. The question is what do you do." No one can properly underestimate the significance of human conduct. The fact remains that what you believe determines what you do.

A recent number of the *British Weekly* contains in its leading editorial the following: "What nonsense we used to utter when we said that it did not matter so much what a man believed; that what he did was the great thing . . . we had that superficial contrast between creed and conduct, a contrast which had no sense whatever and might easily become the minister of evil." There is much talk about Christianity being a "way of life," and not a matter of doctrine. Contempt of Christian doctrine is the mark of a shallow mind. It is reiterated again and again in the Gospels of Christ, "Believe on the Lord Jesus Christ and thou shalt be saved." A thousand other beliefs can be no substitute for faith in the redemptive work of Jesus. Either

“Christ died for our sins according to the Scriptures” or we are yet in sin and unforgiven. The fact of redemption is the necessary corollary to regeneration.

SELF-COMMITMENT TO JESUS CHRIST AS LORD AND SAVIOUR IS THE DETERMINING TEST OF DISCIPLESHIP

You are not a Christian by virtue of any belief about Jesus Christ. Your acceptance or rejection of the Bible as an Inspired Book does not determine whether or not you are a Christian. Church attendance does not make you a Christian. The one and only determining fact declaring you a Christian is the fact of commitment, soul, mind and body, to Jesus Christ as Lord and Saviour. The great Keswick movement in England grew out of the discovery that multitudes of nominal Christians gave no evidence of having made any real surrender to God.

Another important movement going on in England to-day and spreading all over the world, is the Anglo-Catholic movement. Ritualism exercises a very subtle influence. People easily come to believe that because they recite a creed with more or less unction and perform a certain outward act of ceremonialism, they are therefore Christian. The Church has more than once repeated the old delusion of Judaism, that tithing mint and anise and cumin without any regard to the weightier matters of the law sufficed to secure Divine approval. It was just this thing that had made Saul think well of himself, while persecuting Christians. It was this also that enabled Pharisees and Sadducees alike to engage in every kind of iniquity and still say their prayers piously, expecting Divine recognition and approval.

Religion by rote has nothing to do with salvation. Jesus drew His illustrations not from the factory but from the field. Why? Because the factory suggests the

artificial and the humanly constructed. The field suggests Divine activity. Consistency and conscientiousness are never possible without the indwelling of Christ. The trouble with the modern canvass for church members, called "house to house evangelism," lies in its implications: it suggests that if one registers as a member of the Christian Church, he is therefore Christian. Church membership should be the result of being born again. Revolutionary regeneration, then evolutionary advance.

THE KINGDOM OF GOD IS PERMANENTLY SECURE

Basic in our belief must be our confidence that Christ's Kingdom is an everlasting Kingdom, and that no power of earth or hell can eliminate it. The Church does not completely represent the Kingdom, yet is God's agency whereby the Kingdom is builded. The Church is no passing phase of religion. Founded by Christ, it has a place both in time and eternity. It is positively wrong for us to entertain any doubts about the indestructible nature of Christ's Kingdom.

We ought to approach all questions of Kingdom progress with a large faith and a judicial temper. It is this very belief in the finality of the Kingdom and the truth on which it rests, that should enable us to be temperate and self-controlled in religious discussion and engage in our work with unshakable confidence. The timidity and fear which appear in some quarters are entirely unwarranted. We must make it fundamental in our belief that the Kingdom of Heaven is here to stay. The Church needs to hear anew God's declaration in Christ: "Fear not, it is your Father's good pleasure to give you the Kingdom." Hophni and Phineas were rebuked by the Lord when they felt it incumbent upon them to

steady the sacred Ark. It was their unbelief which brought upon them condign punishment. We can not afford to question for a single instant the final outcome of present-day religious controversy. It well behooves us to exhibit a judicial attitude of mind. Our beliefs should stabilize us. While we can afford to be calm, at the same time, let us remember that it is important that we should exhibit a holy passion for the Kingdom of Christ. Though the Kingdom is safe, the people are not safe who come to distrust the realities of the Kingdom.

UNITY OF PURPOSE WITH DIVERSITY OF METHOD INSURES EFFECTIVENESS IN CHRISTIAN SERVICE

Denominational differences *among Evangelicals* are questions of method and policy, rather than questions of doctrine. No one can doubt that a vast deal of human energy has been wasted in antagonism, resulting from divergencies of opinion regarding unimportant matters. The one important fact upon which all evangelical denominations must agree is the fact of salvation by faith. The spirit of unity is imperative in the aggressive engagements of the Church to overcome evil and properly to proclaim salvation by faith. This unity of spirit obtains when the Holy Spirit is the real dynamic of the Church.

Modern Psychology lays great stress upon the facts of diversity among human personalities. There are temperamental differences. There are constitutional differences, which make diversity of method advantageous. Just now, there is a tremendous effort to accomplish in the spiritual world what labour organizations are seeking to do in the industrial world; namely, unite all into "*One Big Union*." Communism has been fighting for this and Socialism is interested in the same thing. In the religious life of to-day, men have become obsessed

with the idea that One Big Union is indispensable to religious aggressiveness. We are told that the multiplied labels marking groups of Christian workers are accountable for the slow progress the Church is making. Of course, it is quite impossible for the Church to do her best work when denominational differences are magnified unduly.

The weakness and the failure of the Church of Christ, wherever she experiences weakness and failure, are not due at all to denominational differences. Where failure occurs, it is attributable to something entirely different. If all Evangelical Denominations were filled with a holy passion for Christ and the salvation of men, the mere fact that they undertake their work with different Ecclesiastical designations would not hinder the work in the least.

Some people are so constituted that an elaborate ritual appeals to them. They work with greater enthusiasm and success with people who are enlisted under the ritualistic banner. With others, the ritual is a hindrance rather than a help. They want independency of action. Some find it advantageous and more congenial to work in association with those who emphasize a certain form of baptism. Still others are greatly advantaged by an ecclesiastical control centralized and powerful. We insist that there is no possible harm in the employment of these diverse methods of doing the Lord's work.

If the ecclesiastical coopers of to-day had their way, all the Denominations would be jumbled together in one great ecclesiastical hogshead, with the idea that then we would have peace and prosperity. All this is preposterous in the face of Christian history. Precisely this condition did obtain before the Reformation. Degeneracy and ineffectiveness were the result. All sorts

of abuses crept in to destroy the effectiveness of the Church. Internal dissension and difficulty were the constant experience.

Denominations have exercised a wholesome check upon each other. They have furnished again and again an incentive to aggressive action. They have corrected each other's mistakes. The same thing is true at the present time.

ONE BIG UNION

We confidently believe that merging all Denominations into "One Big Union" would be about the worst thing that could happen to the Church to-day. We can thank God and take courage from the very fact that the Lausanne Conference held last August revealed a unity which can exist in diversity, the hearty coöperation which is perfectly possible interdenominationally. This Conference itself, which had as its ultimate objective organic unity, utterly failed to lead the Churches one single step toward that consummation. It is neither possible nor desirable.

The Lausanne Conference announced to the world, largely through Anglo-Catholic influence, the fact that the Episcopal Church is not a Protestant Church at all, but a Catholic Church in reality, though not a Roman Catholic Church. Could anything be more absurd than the effort to combine Denominations essentially unlike? For example, there is a movement on foot right now to merge the Congregational and Unitarian Churches. It is utterly absurd. They stand for entirely different types of religious objective. The watchword of Unitarianism is "culture." The watchword of Evangelical Churches is "salvation." Unitarianism has never been a going concern. It has maintained itself largely on Evangelical

derelicts. To-day it is dead. It denies the one thing for which all true Evangelical Churches stand: namely, the Deity of Christ.

Why undertake to drag Evangelical Churches down to the level of those Churches that reject the saving doctrines of Christianity? To do this would be criminal. We protest with all vehemence against it. Our Christianity is either true or false. Those who conscientiously believe in the Atoning work of Jesus Christ have no moral right to compromise their position. A mutilated, modified, eviscerated Gospel, means degeneracy and death wherever it is adopted. It is time believers in Jesus served notice on a certain group of ecclesiastical leaders that we will not for one moment consent to the surrender of our faith in the interests of "One Big Union."

THE EVANGELICAL APPEAL WILL NEVER BE OUTGROWN OR BECOME OBSOLETE

By all means let us have a unity of the Spirit. Let Evangelical Denominations sympathetically coöperate and be under the control and domination of the Spirit of God. What will effect this unity? Just one thing: making the Supreme Objective, *soul-winning*. The Evangelical appeal exercises the most powerful influence in effecting Christian unity. Unity is not uniformity. Do not forget that organic union has absolutely nothing to do, necessarily, with spiritual union. That is an altogether different matter. Let the great Denominations proceed on their way; only let them all have as the supreme purpose of their existence the bringing of men and women into saving relations with Jesus Christ.

Recently the Federal Council of Churches has spoken disparagingly of mass evangelism. Attention has been

called to the costliness of that method of soul-winning. No one can have a word to say against house to house visitation. By all means, let us have Church-wide evangelism. Let us urge the evangelistic temper and spirit, but you may put it down as a final fact that no influence has been so tremendous in producing individual and personal evangelism as has mass evangelism, where the Holy Spirit has moved among the people with Pentecostal power. It seems to be forgotten that the benefit of mass evangelism has been not alone calling in the previously uninterested man and woman in the street; it has had a larger influence in awakening and arousing professed Christians to faithful witness bearing. Whole Churches have been set on fire by evangelistic presentations of Gospel truth. House to house visitation is very likely to fill the Churches with large numbers of persons who have never been regenerated. Visitation evangelism is by no means a substitute for, nor can it ever take the place of, group evangelism.

PROFESSION AND LIFE MUST CORRESPOND

Basic in our Christian belief must be this, that mere profession makes no one a Christian. There is a great call to-day for an ethical revival. The terrible moral slump everywhere witnessed in these latter days, makes more evident than ever our urgent appeal for a higher morality. The standards have been lowered. An easy religion has been sought. There is no easy religion which is effective in saving and sanctifying the lives of men. The social Gospel of the Church must be much more than a manifestation of interest in better wages, better housing, better education. Its main expression and manifestation must be in its insistence upon a higher morality, a nobler devotion to Christly ideals.

THE KINGDOM OF HEAVEN IS AN IMPERIAL KINGDOM,
VICTORIOUS AND ETERNAL

Basic in our creed must be the unalterable belief in the imperialism of the Kingdom of Jesus Christ. Christ is King. He has the right to command and to control. Our allegiance and loyalty to Him must be our first insistence. There is nothing uncertain about the great spiritual campaign of Christianity. An apparent temporary loss of a battle does not mean defeat in war. Let us not forget we are serving "The God of Hope"; that in the war against sin and unbelief, victory is inevitable. We can never work successfully when we work timidly. Fighting the good fight of faith means a basic belief that victory is as sure as God is sure.

There is no question as to the outcome of the struggle against sin. At the very time when the most intense persecution was being experienced by the little group of people that constituted the early Church, when the Imperial Cæsars were pronouncing their anathemas, and determining upon the annihilation of the Kingdom of Christ, the seer of Patmos in isolation and loneliness, had the vision to see and the wisdom to say: "I saw the Holy City, New Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband, and I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them and be their God.'" Oh, for a faith that will rise to the altitude of this sublime vision, with unwavering fidelity and undying enthusiasm! May the Church of God, with unity of spirit but in her diverse ways, proclaim Christ and Him crucified as the ground and basis of victory here, and eternal joy in the world to come.

VIII

CHRIST OR CHAOS

"We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."—HEBREWS 3: 14.

VACILLATION is the preventive of victory. Wavering and worthlessness go together. Permanency of purpose is indispensable to pre-eminence. A weather-vane life is an unachieving life. The bane of the Christian Church to-day is the instability of its members. Influence becomes infinitesimal when an individual has a reputation for inconstancy. Stabilization is the supreme need of the individual disciple in this day of multiplied cults and delusions.

Once lose confidence in God's Word as revealed in His Book and in Jesus Christ as the Son of God and moral and spiritual decline are sure to follow. Confidence is trust. More than this, it is an intimacy of reliance. To confide in one is to have a true fellowship of faith. If we have confidence in an individual, we will commit without hesitancy our dearest and deepest interest to him. This is precisely what the writer to the Hebrews has in view when he says, "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

Our profession will not make us partakers of Christ. A verbal covenant without consecration fails to secure the coöperation essential to Christlikeness. A striking characteristic of the early disciples was the unreserved nature of their confidence in the truths which Jesus taught. A deliverance from the lips of Jesus settled all questions for those in intimate association with Him.

With a refreshing heartiness, and inspiring zeal, the early Disciples accepted Christ as their Saviour and Lord, when Resurrection reality made sure to them that He was God the Son. It was this same confidence that became the energizing force in their hearts. It brought Jesus Christ as the power of God and the wisdom of God into their innermost souls. This and this alone explains Pentecost. The early Church, however, had its difficulties, its defectives, its derelicts and its apostates. Many who began did not continue. Even when Christ was present with them, we find His own pathetic inquiry, indicating many lapses. When He had revealed to His Disciples that they had nothing to expect in the way of earthly emolument from following Him, they began one by one to leave the little company that followed Him. He turned to His own Apostles and asked, "Will ye also go away?" Of the winning virtues there are few superior to persistence in purpose. The reasons for personal defection are usually selfish.

It is surprising how professing Christians will allow themselves to be influenced by unbelievers. Aspersions will be cast upon those who profess Christianity and upon Christianity itself by men and women who are unwilling to be submissive to the mandates of the Master. Strong solicitations to turn aside from the faith meet nearly all of the Disciples of Jesus to-day. It is true in religion as in almost everything else in life that the final and severe test is the time test. Confidence more than any other thing determines spiritual progress and prosperity.

CONFIDENCE OF CHRIST IN GOD THE FATHER

Jesus Himself is our greatest example of abiding and unchanging confidence. He stands forever as the highest

type of unswerving allegiance. He never took His eye from His great objective point. He never exhibited the slightest doubts concerning the redemptive reality He proclaimed. He was conscious of complete coöperation with the Father. His prayers make evident His abiding faith in His unique relation to the Eternal Father.

At every great crisis in life we find Jesus in retirement for prayer. In these prayers He was confiding anew to the Father His own deep sense of need. It was the supplication of His humanity to God the Father for support and fellowship. After His nights in prayer, invariably His incomparable achievements were effected. His prayer recorded in the seventeenth chapter of John is one continuous testimony as to His unshakable confidence in the Father. This confidence breathed continually of an intimacy and a unity and an equality with the Father which are explanatory of His supernatural work. It is no indication of wavering when He prays in Gethsemane that if it is the Father's will the cup might pass from Him or when on Calvary He uttered the cry, "Why hast thou forsaken me?" The immediateness with which His confidence reasserted itself is sufficient declaration of the constancy of His faith.

This confidence of Jesus Christ in God should allay all doubt respecting the Fatherhood of God. It ought to develop in the Disciples of Jesus now, that same attitude of full assurance of faith, in the keeping care of Him whom we are taught to call "our Father in Heaven." Those Disciples who have had an experience with Jesus Christ and through Him with God Almighty have an abundant reason to hold the beginning of their confidence steadfast to the end.

Why should we be disconcerted or disturbed because doubts prevail in the minds of those who have never

known Jesus Christ? How absurd to permit denials of the Saviourhood of Christ to affect us who have partaken of the bread and water of life. Having once slaked our thirst at the fountain, of what avail would it be for some skeptic who had never partaken of its waters to deny their refreshing nature? Our difficulty is in allowing unbelief to gain a foothold in the soul. We should not allow a single question to arise as to the fact of a personal God who has made revelation of Himself to His children. We have overwhelming reason to rest undisturbed in the one and only Faith that through the ages has stood all tests and remains unbroken and unshaken in the world to-day. If the trust which Jesus manifested in the Father was continually rewarded by both peace and power, why may we not expect the same for ourselves? A resolute firmness of faith is perfectly possible to every professing Christian, provided he will keep his eye upon the great Master and Leader. "Looking unto Jesus the author and finisher of our faith." The eye wanders. We look this way and that for something that will take the place of Christian faith and think in this manner to test its reliability. It is possible to keep your eye on a synthetic jewel long enough to lose the luster of the genuine jewel and thus accept a counterfeit as genuine.

THE CONFIDENCE OF CHRIST IN HIMSELF

A conspicuous feature of the life of Jesus was His boundless confidence in Himself. Not for one moment did He doubt who He was and whence He had come. He declared with the utmost assurance, "I know whence I am." Unhesitatingly He said, "Before Abraham was I am." He gave as a reason for His action in the moment of a great crisis that the Disciples about Him

might know whence He was. He declared and had confidence in Himself as the Son of God, not only in a higher degree than the sonship of ordinary humanity, but also as different in kind. He had confidence in His relationship with the Father as one entirely unique. He employed the possessive pronoun "My" when speaking of the Father. He never used the term, "Our Father" as including Himself with mankind in general.

Jesus did not lack confidence in His ability to overcome every kind of evil that might present itself to Him. His instantaneous reply to Satan in the time of His temptation was, "Get thee behind me Satan for it is written." He was perfectly assured of His ability to overcome evil of every sort. The powers of darkness found nothing in common with Him. He never wavered a moment when a supernatural task presented itself to Him. He healed all manner of sickness and all manner of disease. The helpless paralytic presented no problem to Him. He went far beyond even the most difficult forms of healing. He raised the dead.

At no point does the confidence of Jesus appear to a higher degree than in His declaration that He had within Himself an ability to master death not only in others but in Himself. There was no hesitancy, no playing for time, no indication of uneasiness, when He stood in the presence of the dead. One of the supreme tests of His self-confidence we find when He stood at the grave of Lazarus and cried, "Lazarus, come forth." He must have well known that failure here would be destructive of confidence in Him and wreck His whole program. He was unfaltering. He was holding the beginning of His confidence steadfast unto the end.

Contemplating His death on Calvary He said, "Destroy this temple and in three days I will raise it up." Here

again He was risking everything upon the reality of His own resurrection. He had unlimited confidence that His words and His works would be immortal. "Heaven and earth shall pass away but my word shall never pass away." The uniqueness of His mission was only equaled by the splendour of His confidence. He knew why He was in the world. He could not be deterred in His purpose. He could not be diverted from His goal. He held an abiding confidence that His mission would be completely successful. He had also a confidence in the perpetuation of what He had begun in the world, and that to the end of time, what He did and said would prove a continuous inspiration to mankind. The fact that He was about to depart from the world lessens not an iota His perfect confidence in the completion of His task which was to be delegated to His Disciples.

THE CONFIDENCE OF CHRIST IN HUMAN CAPACITY FOR GOD

Christ's unremitting confidence in the Father, in Himself, in His mission and in His Word was fully matched by His confidence in man. No one has ever revealed so large a faith in humanity as did Jesus. This faith had reference particularly to the potential man. He had little confidence in unregenerate humanity except in its capacity for God. It is because, and only because man could be born again, that Jesus put reliance in him.

When we think of the world as Jesus found it, and the corruption and degradation of human nature as He witnessed it, is it not amazing that He had enough confidence in humanity to make it a part of His program to rest the entire structure of His Church upon men and women who would have faith in Him? Of course this confidence was in a nature transformed through the

power of the Holy Spirit. He knew that man has been created with a capacity for God. Right here He rested His hope; since man has an ability to know God and to serve Him, Christ believed that even degenerate human nature would return to God and could be trusted to carry out the great designs of the Father. However violent had been the departure, and however extreme the alienation from God, Jesus knew that there was still a possibility of a restored fellowship. He found in this possible fellowship with God the guarantee of a glorified life in man. There is no indication in the teaching and doings of Jesus that He regarded any individual beyond the reach of Divine love. He made His appeal universal on the ground that every soul can know God and experience goodness.

CHRIST AND THE COMMON PEOPLE

One of the striking facts of Christianity is Christ's selection of common people for stupendous tasks. What could more perfectly show the confidence of Jesus in man than His call of the Disciples? He took them from the ordinary walks of life. They did not represent the intellectually trained. They knew nothing of social culture. They had no experience in political life. They did not even belong to the class favoured by peculiar religious instruction. They were just ordinary people doing ordinary work and therefore representing mankind in its totality. It was to such people Jesus Christ permitted the holy task of carrying on what He had begun.

Are we to suppose that Christ has any less confidence in mankind to-day? Is it not evident from the nature of His Gospel that He regards humanity everywhere as capable of receiving the messages of Divine Love? Is it not quite possible that the Church to-day discourages

where it should encourage, and exhibits a lack of faith rather than confidence in the ability of its members to do things worth while? We should rather follow the example of Jesus in our assignment of tasks. We should exercise a larger confidence in the average church member to render large assistance in carrying out the Church's program. Our disappointments in people are likely to breed in us a feeling of distrust.

It is undoubtedly true that because so many, for trivial reasons discontinue their spiritual enterprises, we lose faith in the thoroughness, the reliability of people in general. There is so much self-abandonment to every kind of sin and neglect of God and duty, so much self-destruction, that we raise the inquiry as to whether we are not misplacing confidence, when we exercise a faith in the professions and pretensions of people. We have only to hark back to the confidence which Jesus exhibited to be seriously rebuked for our own unbelief in the possible sanctification of the average life.

Confidence begets confidence. If we expect much of people we are far more likely to find them developing in the high qualities of the Christian life, than when we look upon them with suspicion and doubt. Distrust begets every sort of weakness. Let a parent indicate to his child that he expects little of him and has little confidence in his ability and the child is sure to be discouraged and is likely to fail.

CALVARY GOD'S ANSWER TO THE QUESTION OF HUMAN WORTH

If you ask for an appraisalment of an immortal soul, you can find a definite answer. It will not be found in the dissertations of philosophers, nor in the findings of science, nor in the testimony of statesmen and social

leaders. No, if you want to know what an immortal soul is worth, go to Golgotha. God Almighty has given His own estimate of the value of human life. "Lord, what is man that thou art mindful of him?" Calvary gives the answer. God's confidence in the savability of a soul and the recovery of what was lost by sin, is the correct estimate of the value of one life. "Greater love hath no man than this that a man lay down his life for his friends." Jesus laid down His life for His enemies and for people who seemed least worth while.

If we question sometimes whether it pays to put forth ardent effort to rescue the lost, to save the fallen, to bring man back to God, we have only to stop and meditate at the Cross to change our attitude. There are people who violate every sense of right, justice and goodness, who belong to the citizenship of the underworld and who hardly seem worth considering. But Calvary shames us out of our indifference, our contempt, our low valuation of such lives and we are led to a renewed effort to bring them to God, remembering that some of Christ's most faithful witnesses are those who have become sensible of the wonders of salvation just because God's love found them at the lowest level of experience.

In the thought of God one single soul is worth more than all the inanimate creation. You can not always tell by the rough exterior of the diamond what the jewel will look like when it has come from the hand of the lapidary. When the sharp tool of the Divine workman has brought out the luster and the glory of the soul we see how mistaken our original estimate was. The marble quarry does not suggest much to the ordinary man in the way of beauty, but to the sculptor it means an Apollo Belvidere or a Venus de Milo. God sees a possible saint in every broken life.

CONFIDENCE IN CHRIST DECISIVE IN LIFE'S BATTLES

Following Jesus means the expression of the same kind of confidence in Him that He shows toward God the Father. Life's victories depend upon the exercise of such confidence. The very moment our trust in Jesus as an Omnipresent friend and as an Omnipotent helper, begins to waver, we grow weak and inefficient.

Why is it that the Church is so often cold, indolent, inactive and impotent? The reason is not far to seek. It is that she does not hold the "beginning of her confidence steadfast unto the end." Christian history attests this all through the centuries. Confidence in Jesus Christ is vastly more than a belief in the historicity of His Person. Again, it is more than following Jesus in imitation of His teaching. It is much more than a declaration of faith in the extraordinary nature of His Personality. The confidence to which our attention is called is an undying and an unwavering trust, in the Saviourhood of Christ. It is a complete commitment of the soul to Him, with a full knowledge that He has power to forgive sin and to transform human life. It means an unalterable faith in the one and only atonement for sin, Christ's sacrifice on Calvary. We are to exercise the fullest confidence that Jesus Christ can and will so identify Himself with us that His power and wisdom will be available continually in our struggle up.

Unbelievers have vied with each other in their exaltation of Christ as a wonderful man. The world has been compelled to reckon with Jesus as a permanent force in humanity. Lecky in his *European Morals* while not perhaps accrediting to Jesus all he should, since his doubts mastered his belief, was compelled after all to give enthusiastic expression to the marvelous influence of Jesus Christ, whose short ministry of three years left an in-

delible imprint on the world. Disraeli, the great Hebrew statesman of England, exhausted his laudatory vocabulary in his praise of the character of Jesus and the teachings of Jesus. Theodore Parker was lavish in his expressions of praise of the inimitable life of Christ. But not one of these men can be said to have had confidence in Jesus Christ. They knew nothing about confiding in Him. The idea of committing their souls' eternal welfare to Jesus was most remote from their experience.

DEFECTIVES, DEGENERATES AND DERELICTS

A lack of confidence in the wisdom, the power and the love of Jesus of Nazareth, breeds defectives, degenerates and derelicts. Atheism blasts like a simoon. Skepticism destroys like a pestilence. Unbelief corrodes like rust. Confidence in Christ measures the degree of perfection in character attained by any individual. Atheistic unbelief is accountable for the degeneracy of life shown to be the experience of multitudes in every age. Life quickly dwarfs when the rays of the Sun of Righteousness no longer touch it. The plant placed in the subcellar is without bloom. The fishes in the mammoth cave lose their power of sight. Let a man live long enough in an atmosphere of unbelief and his spiritual sight becomes dim or is lost altogether. All faculties fail when abused or disused.

Who can measure the value of the gift which God bestowed upon man at his creation? Our endowments by nature are marked with God's desire for fellowship with us. We need to have a larger confidence in ourselves. And this confidence should show itself in our discovery of God and our appropriation of Jesus Christ's saving power. Of what inestimable worth are the human

instincts and the undeveloped abilities which under God may continually expand! We can not be too severe in our denunciation of the overt acts of transgression, which shrivel the soul. On the other hand, we must have an indestructible faith in the possible comeback of a soul to God. Nothing more emasculates us and devitalizes us than to depreciate our own worth to ourselves, our fellow-men and to God.

An inferiority complex is no part of true humility. But our confidence must not be of that boastful nature which is merely self-reliance. It must be in what we may become. "It doth not yet appear what we shall be." Not in capability measured by present attainment, but in capacity measured by God's love will we find our highest incentive to make the most of life. When the soul has experienced regenerating grace, self-expression can not be too zealous in manifestation. The trouble to-day is the insistence upon self-expression while self is still far from God and when its inner manifestation would be an expression of evil rather than of good. The glory of God and the beauty of holiness begin to show forth the wonder of God's working through regeneration when our confidence in Jesus is complete. There is no virtue in self-expression while self is filled with sin, demoralizing doubt or arrogant conceit. Once let the Energizing Reason of God be the dynamic of the soul, then self-expression adds to the luster of everything about life.

THE NEW BIRTH THE SUBLIME REALITY

Of all realities the new birth is the most gracious, the most beautiful, the most triumphant. It lifts man out of the common place and stamps upon him the mark of divinity. What could be more inspiring than the thought that we are to become sons and daughters of the Lord

Almighty. To be born of the Spirit is to belong immediately to the Nobility. The aristocracy of the Kingdom is an aristocracy of goodness.

Three distinct features of regeneration are calculated to bring perfect satisfaction to the heart. First there is cleansing whereby every defilement of the soul is eliminated. Heart purity becomes a glorious fact. This prepares the soul for fellowship with God and insures it. He whose holiness is absolutely perfect, receives the transformed life as his peculiar possession.

The second satisfying feature of regeneration is the incarnation of the Spirit of Christ in the soul. It is thus life is vitalized. Life forces now come into the ascendant. Outlook is changed. An abiding hope takes the place of discouragement and despair. While man is dead in trespasses and sin his ability for the highest and holiest things is simply zero. This is not to say that many a man does not perform many good works before he has expressed confidence in Jesus Christ. This same man, however, can never attain his best nor can he experience the holiest emotions until he knows Jesus Christ as his Lord. It is when God's Spirit inbreathes the soul, that his whole being is energized and made adequate to every need of life. Then it is that the individual becomes a beatitude to the world. The chandelier unlighted, may have a certain artistic beauty but it becomes instantly serviceful when connected with the dynamo and filled with light.

The third feature of regeneration is an entirely new personality which may be called Divine-human. Once fill the soul with God and there is no limit to what a single life may achieve. What is more pitiful to contemplate than a person who has gone through all the struggles of life and at the end has found himself de-

feated? It is a sad thing to make a long voyage over a stormy sea and end it all in wreck.

On the contrary what is more sublime than a human life moving onward victoriously under the sacred spell of confidence in Jesus Christ? Next to God Himself this is the highest glory the world ever knows. "He that wavereth is like a wave of the sea, driven of the wind and tossed." "He that endureth to the end shall be saved."

No promises of God apply to quitters. In these days of apostasy and doubt, it is impossible to overestimate the importance of an unshakable confidence in the great fundamental facts of our Christian faith. We have no reason to lose heart. It was under a true inspiration that one looking out upon a clouded future was still able to say: "The future is as bright as the promises of God."

THE TRUSTWORTHINESS OF CHRISTIANITY

The evidences for the trustworthiness of Christianity are overwhelming. Human experience accredits every testimony of Jesus.

Two thousand years have sufficed to establish in the minds of reasonable men, the fact that Christ was all He claimed to be and all His Church declares Him to be. We should pray for a confidence that nothing can move. We should seek to enter into the mystery of Godliness in such a manner that we shall be able to say to the world, "I know whom I have believed." A continuing confidence to the end will bring a sunset of glory and a dawn of unspeakable splendour when we pass to the endless day. With what triumphant acclaim we may enter into the spirit of the Great Apostle whose inquiry and answer have been the inspiration of the ages. "Who

shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay in all these things we are more than conquerors through him that loved us."

The Christless life is chaotic. The problems of life are inexplicable when you turn your back upon the Nazarene. The burdens of life become unbearable without the great Burden-bearer. There is no true answer to the searching inquiries of the human heart, until Christ speaks to us. There is an endless confusion in the Church wherever confidence in Christ as a Saviour from sin is abandoned. Blot out all that Christianity has done in human history and who would want to live in a world which would be represented by what would be left?

We are to-day confronted with multiplied industrial, social and political problems. In every department there is chaos until Christ comes. Pandemonium results from doubt and denial. Russia is a demonstration of the chaotic conditions which inevitably obtain when the Christ of the Cross is crucified afresh. This becomes an ordered world and its great moral problems have a full solution when we accept Jesus Christ precisely as He is presented to us in the Holy Scriptures.

Human history is one unbroken testimony to the fact that a Godless world is a chaotic world and that "Godliness with contentment is great gain." The advancing civilizations of the western world are a testimony to the truth that as in the natural world so in the spiritual world eternal laws rule. When these laws are violated or broken, chaotic and insufferable conditions ensue. Christ the captain of our salvation leads on. The watchword of the Church may well be, "Forward through Christ."

IX

THE PSYCHOLOGY OF PERSONAL RESOURCE

"All things are yours; and ye are Christ's and Christ is God's."—I CORINTHIANS 3:22, 23.

THE two outstanding words in modern psychological discussion are "instinct" and "expression." The instincts are regarded as the primary source of power; and the conception of modern psychology is that these instincts represent also almost measureless possibilities of human development. Through inhibition and repression an instinct may be balked, with the result of a complex, which in other words must be wide open and each instinct have full opportunity to express itself. Indeed the instinct is nothing of itself. It is only what its expression may do for us, when the current of force within it is unrestrained that is important. Once dam up the channel and like a hidden river it is bound to find its way out somewhere; and the issue is likely to be entirely different from what it should be. It may result in various mental and moral diseases.

Ideas and ideals are comparatively meaningless until they are translated into action. Since the drift of thought is what it is to-day, it is perfectly natural that great emphasis should be placed upon action. In a study of the action of the mind it is discovered that the complexes, which mean nothing more nor less than inner confusion and cross-wiring, will invariably produce abnormal conditions. One of the great advantages which has accrued from this line of thought regarding the instincts has been that it has put a new valuation upon

energy. A Christian psychology makes definite pronouncement of the fact that energy of every and any sort has its primary source in God. When we have accepted the truth of the Divineness of energy, we have gone a long way toward the employment of Divinely-given forces in such a manner as to bless and benefit mankind and ourselves. We are so constituted that our development is possible only through the expression of God-given energies intended ultimately to bring our lives into perfect conformity with the will of God. The Inspired Word is full of exhortation that we should employ all forces of our being in a manner to glorify God and lift the world to higher levels. "Be ye doers of the Word and not hearers only." "This do and thou shalt live." "Not all who say unto me 'Lord, Lord,' but he that doeth the will of my Father which is in Heaven."

If this feature of life has been neglected in the past it is not so at present. For a considerable period Christians have been invited to concentrate on service. There is quite a possibility that this exclusive attention to service will lead to the neglect of the very conditions indispensable to effective service. It will not do to think so much of results that we forget the methods whereby we can generate the energy that will secure those results. We may become so enamoured of a certain system of lights that we will forget entirely the great central dynamos that furnish the light.

OVEREMPHASIS ON ACTION

When action is overemphasized it almost invariably lowers the ideals of life. America is full of Babbitts, Go-getters, Arrivalists and those who have made a fetish of mere action. Life becomes hectic and feverish when there is such a rush to do things that motives are disre-

garded. Unless there is a definite end in view, nothing worth while will be accomplished. Life becomes in a sense a sort of beating the air, a kind of treadmill action, which apotheosizes mere doing, but does not take account of what ought to be done. Institutionalized Churches very often give evidence of just this mistaken conception of religion.

More recently the Parish House has occupied more attention than the church auditorium. This has in most instances been greatly to the detriment of the spiritual activities of the Church. A Church may be incessantly active and yet utterly fail in the great objective for which the Church was organized. Many people are like caged tigers who walk forth and back in the cage but never get beyond the limits of the bars which hold them in. In much of personal life to-day the primary instincts are acting wrongly. That is to say, they are following wrong channels due to the closing up of the proper avenues of expression. There is a prodigious waste of inherited power. Whenever primary instincts persist in wrong expression, the result is Sin in one form or another. The law of progress ordained by the Infinite is violated and stagnation or a kind of volcanic expression, works unmeasured injury to the soul. We may very easily, by our own inhibitions, our suppressions, our perversions, dam up the proper and Divinely intended current of life. If we do this, we misuse and abuse God-given energy—which is in itself sacred.

THE QUEST FOR REALITY

Notwithstanding the somewhat chaotic psychological condition which has resulted from overstressing action, it is still the fact that multitudes of people do hunger and thirst for reality. Sensible people grow weary of

living in the froth of things and of acting just for the sake of acting. There is a natural rebellion against making the life a mere stage and all action simply a performance. We are so constituted, fortunately, that we can not get away from the belief that there is a great underlying purpose and program which must be found and acted upon if life is really to be worth while. To parallel the purpose and program of God we feel to be our great business. It is undoubtedly true that we sometimes have to be jolted out of our lethargic and apathetic condition of mind. Listlessness is one of the most difficult things to overcome.

There were those who were foolish enough to think that a great catastrophe like the World War would awaken the sleeping energies of humanity and would completely change the direction of the great current of living force in the world. One of the most striking features of post-war experience has been a complete disillusionment respecting its influence. All the main evils of the War, its coarseness, brutality and cheapening of life, have continued. The good which some men looked for has not yet appeared. When it does appear it will not be because the War contributed anything to it. It will be because of the revolt and reaction against every feature and phase of war. Instead of human betterment, we have experienced depression and degeneracy.

We have fallen a long way below our formal moral altitude. Crime waves and a multitude of concrete iniquities have swept over the whole world. Post-war conditions have been in many respects like those which Jesus found when He came into the world. He found mental and physical exhaustion. He found an intolerable languor. At the same time, He found feverish folly, a hectic hate and a pitiful pessimism. A minority, nu-

merically insignificant but potentially immeasurable, deplored conditions and confessed the utter impotency of the world to find its way up and out of its thrall. These people were groping for the sources of a new power or the application of an old one. They wanted to find God.

These same conditions have obtained, since the tragedies of the World War. With all of our insistence upon the discovery and the adaptation of power and our success in utilizing it materially, the fact remains that the better elements of the world to-day are painfully conscious of the pitiful inadequacy of mankind to solve the great problems that confront us.

A PATHETIC SENSE OF DEFEAT

There is a depressing consciousness that great national and personal obligations are not being fulfilled. The staggering surprise of moral defeat following the War is leading to a yearning cry for a fuller knowledge of reality. Where faith has not brought with it the power which had been hoped for, a consciousness of defeat is inevitable. In the material world a new valuation has been placed on man power. Efficiency experts and the students of Psychology are engaged in an effort to increase the productivity of the individual man. Parallel-ing this same effort, every ingenuity and device of man is employed to discover and utilize nature's forces.

Man power is multiplied not only by his personal development, but also by his ability to gear himself into instruments and agencies which he can employ in the various departments of human activity. Steam power tremendously increased man's ability to gain for himself the comforts and even the luxuries of life. Electric power is of a still higher order and more easily applicable to human need and thus becomes more effective. One

man can in real Scripture phrase and symbolism "chase a thousand and two can put ten thousand to flight." There is a diligent search just now to find a way to call power from the very ether about us, with the expectation that when it is accomplished, almost every conceivable good of a material nature will be placed within the reach of the average man. How much all this has elevated man morally and spiritually is a question. Indeed it is not so sure that the sum total of human happiness has been increased to the extent some people believe. Be that as it may the power is here and we must learn to use it wisely.

PSYCHIC POWER

There is a much higher power than what may be termed mechanical or material. Power of mentality is of a higher valuation. We recognize the fact that *thought is force*. Thinking really does things. Thinking changes tendencies, and triumphs over obstacles. No one should ever disparage in the slightest degree the tremendous value of intellectual energy. But there is something even higher than this: it is what we designate psychic.

When we are studying psychology, especially with a view to the discovery and the increase of personal resource, we are led immediately to a consideration of the kind of power which we call psychic. It brings us into a very definite contact with the Infinite God. This energy found its highest manifestation in the life of Jesus. In the Prologue of St. John's Gospel, we have emphasized the fact that Jesus represented Himself before His incarnation as the Creative power of God. "By Him were all things made."

But a very much higher energy than that employed in the creation of the world expressed itself in the In-

carnate Life of the Son of God. *Jesus revealed the driving power of a sinless life.* He expressed it to the utmost. There is positively no explanation of the immeasurable force which Jesus liberated, and which is in operation to-day in consequence of that liberation, except the fact of His unqualified oneness with God. The sublimest and most transforming of all energy is employed by Jesus Christ in reconstruction and recreation.

He offered Himself as a channel through which the superlative power of Love Divine might move out and on to beautify and bless humanity. At this moment there is nothing comparable with the energy of the Living, Reigning Christ to lift the world. The thinking and doing of humanity at its best and its bravest are nothing other than the energy of Jesus, working in the hearts of men.

ENERGY FROM AN INVISIBLE PSYCHIC SOURCE

There is no possibility of an adequate equipment for service such as God expects us to perform save through coming into definite and vital contact with Jesus. The secret of moral triumph is to be found in establishing relations with creative and sustaining power. It is not necessary to undervalue the vast benefits derived from contact with human lives which have been charged with the electric forces of heaven. We are immensely advantaged by association with people who have learned the true secret of living. We are mightily reënforced by the victorious advance of people round about us who have learned to triumph over the ills of life. None of these things, however, compare for one moment with the recreative energy of God when received into the soul on the terms of the Gospel.

The New Testament is a fascinating record of released psychic power. You can not read the life of Jesus Christ without recognizing that His prayerful contemplations in the eternal silences with God empowered Him for His transcendently important mission of Redemption. He is able to contribute this same power to believing and trusting disciples.

The very genius of the Apostolic Church is to be discovered in the ability of the first Disciples of Jesus to employ freely that same mystic power which was ever being expressed in the life of the Master. He visualized this Invisible Energy in His works of healing and restoration. When we ask for the method whereby these hidden forces may be harnessed to our chariot, we very quickly discover that so far as the record goes it becomes available to us only through a deliberate, purposeful communion with God.

PURPOSEFUL MEDITATION

Life loses its inner urge and becomes a sadly impotent thing when we lose the secret of concentrated meditation. We become busy to the neglect of the very things which would have made being busy a virtue. We are too much engaged to make our engagements a success. I take it that one of the great needs of to-day is to rediscover the methods of the mystic. A biographical study of men and women preëminent for soul culture will reveal to us the fact that their self-mastery and world-mastery were due to habits of contemplation.

The mystic vision has been regarded as something fanciful and abnormal, requiring pathological treatment. A saner view would be that mystic vision is the normal goal of the disciple of Jesus and that it is reached through processes of meditation. Only a contemplative

period amid life's stress and rush can reestablish for us such contacts with the Infinite power that makes for righteousness as will enable us to leave a victorious mark on the world.

WRONG VIEWS OF ORIENTALS

We affect to look with a good deal of contempt upon the peoples of the Orient. They appear to us to be static rather than active. We regard them as apathetic and stupid. This is largely because we misunderstand them. It is undoubtedly true that climatic conditions, social traditions, systems of caste and many other influences conduce to inactivity and impotency.

With our applause of action we find ourselves saying of men who are in a rush to carry out ecclesiastical programs, "How holy they are." They are so busy with the King's business that they have no time to consider motives and very little time to express sympathy for their fellow-men. We measure a man's piety by his push. The Oriental goes to the other extreme. He says of the man who does nothing but dream, "How holy he is." He does nothing; he only meditates.

The true life is one which does not neglect meditation, whose contemplations are profoundly earnest and which, just because of meditation and thoughtful repose, becomes intense in its Christlike action. If the search for reality is genuine as we apprehend it to be, it will reveal a persistent endeavour to discover the secret of the intensest relations between man and God.

Few men have dealt more effectively with the results of the mystic mood than Professor E. Hermann. He says: "I believe that out of the confusion and mental agony that cloud our souls to-day there is arising the deep and genuine desire for contact with the Eternal;

a humble and resolute purpose to have done with the petty illusions and to grip reality with naked hand.

"More especially do men respond to the message of a truly Christian mysticism; that is, a mysticism whose passion for intimacy with God is checked by the Christian sense of sin, based upon a deeply ethical conception of salvation and sanctity and born of a vision of God as He is in Jesus Christ. Contact with grim realities will make men and women more suspicious of the precocity, mock esotericism and cheap transcendentalism of fashionable and heterodox cults, and far more open to the appeal of an experience of spiritual immediacy founded on the realities of the Christian Gospel."

SOURCES OF MORAL ENTHUSIASM

The torpidity and languor which attend many of the religious exercises and quests of to-day is lamentable. There is a primary demand for a rediscovery of the sources of moral enthusiasm. Unless this discovery is made we will have nothing in ourselves worthy of being called Christian power. No religion can commend itself to men which has not an arousing and an awakening power; an ability to tone up life and give it ardour and enthusiasm in all its activities. We may be perfectly confident that the secret of restoration of religious enthusiasm is to be found in silent fellowship with God.

Notwithstanding the dangers of subjectivism, it has certain great benefits. The introspection, meditation and contemplation involved in the subjective mood and practice are very great. It is only thus that we can see ourselves as we are and discover our urgent need. We realize then that we do not possess in any large degree those exalted qualities of character which are above all else desirable. We need, however, to be cautioned

against too intensive concentration upon religious mystery. There is no real religion that has not much of mystery in it. The very fact of the nature of God makes this inevitable. It is quite possible to dwell so much upon the mystic side of a Christian life that we will become morbid and abnormal. Few things are more depressing than a long and urgent contemplation of time, space, eternity and God.

THE POWER OF SUGGESTION

Right here it is immensely important that we recognize the power of suggestion. If the suggestion of our fellow-men or our suggestion to ourselves opens up channels of release for pent-up energies, vastly greater is the truth that the contemplative life lays the soul open to Divine suggestion. This is what is supremely needed. The law of suggestion, as we now understand it, explains the masterful power exhibited by Paul after his sojourn in Arabia. Under the Syrian stars with God he came into such vital contact with the very Christ he had been persecuting that spiritual energies still flowing through the world poured through his life.

Life is largely moulded for the Christian by Divine suggestion growing out of prayer contemplation. Why are we entreated to pray without ceasing? Because real prayer is primarily and preëminently communing with God. Divine suggestion, which will give direction to life and which will enable us to pour out the love within us, is impossible without prayer and meditation. Until the Spirit of God actually impinges upon the spirit of man and later permeates his spirit, he does not and can not communicate himself in terms of wisdom and power. When the contact is complete vital energy rushes in.

MYSTIC SILENCES WITH GOD

In those Divine silences when we are alone with God, we receive messages as definite as that of St. Paul on the Damascus road or Peter on the roof of the house of Simon the tanner. Mysticism has been oftentimes greatly abused. In the Hellenistic culture, where a drastic syncretism and magical occultism led to all sorts of fanciful and superstitious moods of mind, we see to what extremes it may lead us. Again and again in Christian history there has been an effort to introduce ideas equally disastrous to a sane and stabilized Christian life. The mysticism which becomes promotive of spirituality and power is after all nothing other than the application of plain common sense truth. It is perfectly reasonable that, until we get away from the whirl and roar of things which are superficial and, for the purpose of knowing God, shut ourselves apart from the world, we can not know truth at its deepest and its highest. We can not know God in the fullness of His love. We can not know ourselves in our imperfections and our deepest needs.

RE-CREATION

Recognizing the importance then of periods of quiet and aloneness with the Infinite, what sort of meditations are surest to give the results most to be desired? We answer, a contemplation of the Divine perfection. Thinking intently upon the attributes of the Infinite God is the most rewarding of all kinds of contemplation. God's goodness, grace, glory, love, power, wisdom, all deserve long periods of profound thought which will through reaction exercise a transforming power upon life. Without an uttered word and by the aid of the imagination, we can conceive of God in His glorious personality, in

the perfection of His Being, and the sweetness of His love.

Concentrating our thought thus upon Him, we gain a new consciousness of His presence and when we have that we have immediately a baptism of His power. In such contemplation Jesus Christ should be held definitely before the mind precisely as He is revealed to us in the New Testament Scriptures. His inimitable qualities, so attractive and so beautiful, His varied activities so transcendently filled with the love of God and which shone forth in all He said and did, may be contemplated until, like seeds sown in the garden, they appear in our own lives in a wealth of floral beauty.

The seeds sown at such times of Divine contemplation are in reality supernatural suggestions which reveal to the soul its own possibilities. A sense of definite relationship with God is also gained in such periods of thought. Here we have suggestion from its highest source. Every personal activity is refined and elevated by it. It is through this process that the instincts are sublimated and the commonplace is taken at once out of the ordinary. An exalted life which loses nothing of its practicality is what every Christian aspires to realize. Obedience to Divine suggestion gives it.

It is also true that we entertain a new sense of reality as a great fact and force in life through the kind of contemplation to which we have referred. Coming into immediate contact with the Christ-life the highest ideals are gained of what life ought to be. This would be futile were it not for the fact that simultaneously we receive the power to realize those same ideals.

A very striking feature of the suggestion of Jesus to the human soul is that with every such suggestion of purity and goodness comes the power to make them an

experience in life. Thus we are not mocked by our noblest ideals but find them presented to us by the very Author of our being, who immediately proceeds to companionate us, protect us, and fill us with Himself. Thus every thought He has given us in the nature of ideality, is realizable in personal experience.

REDIRECTION OF PERSONAL ENERGY

There is one thing the Christian must understand which has great emphasis to-day in psychological study. It is this;—nothing is more futile than to attempt to destroy any human instinct. Equally futile is it, to make non-existent the energy which is generated in and with these instincts. To illustrate this we have the instinct of self-preservation, which very often leads to selfishness or to egoism. The instinct is all right, but it is often misdirected. What is needed is not its suppression, not its destruction, but its employment with an end in view, running away beyond self-preservation.

When this instinct is employed and given free and full expression, as a personal beatitude, we have accomplished our purpose in the elimination of selfishness. There is again the instinct of parenthood, which may not have full opportunity for expression in the direction designed, but which may be directed into philanthropic effort with a widening conception of that parenthood which brings benefit to a multitude. One thing is perfectly sure: our God-given and God-created instincts and energies are here and are bound to be used in some way. They will be employed in our development or in our destruction.

Last year the waters of the Mississippi left their proper channels, overflowed the banks and, having no well-defined channels in which to run, submerged vast

areas of land and wrought great devastation and enormous loss of property. The Government now has under consideration the cutting of new channels of release for the accumulated waters and as the river flows through these new channels not only will calamity be averted but actual benefit may be contributed to the inhabitants of the lowlands.

Not destruction but redirection should be our thought when we discover that personal power is being used to our own and to others' disadvantage. Our habits themselves become channels through which the instincts will express themselves. If we have formed habits through which the forces of personality are running to our physical, mental or moral injury, what shall we do? You can not destroy the habit by merely willing it. The energy will remain undiminished. But this force can be redirected into new lines which will prove a vast blessing.

THE VALUE OF A NEW OBJECTIVE

A new occupation, a new object of attention, calling into play the sum total of human force, will be of far greater assistance in overcoming any evil or dangerous habit than avowed determination, however strong that may be. When any instinct is balked in its purpose it must have outlet somewhere, and the wise individual will not abate one iota his enthusiasm but will turn his thought to a contemplation of the things which ennoble, like music, painting, literature, reform and humanism in general. The principal business of the newly converted man or woman is to redirect all his energies, giving them full play in desirable and helpful missions. Probably this is the reason why many persons who had gone far astray when brought to God surprise everybody by the influence they exert and the good they accomplish. The

immediate result of conversion is to stop the waste which has been going on. The second result of conversion is to utilize both old and new forces for the glory of God and the good of man.

In various sections of our country vast areas of land have been recovered and have become veritable gardens of beauty because engineers have redirected the water-courses from the mountain side sending them through the arid regions and these watered areas are covered with fruits, flowers, and grain. Regeneration transforms the old nature and makes life new. To be sure, it is not alone a redirection of the natural forces of the heart that accounts for the achievements of the disciples of Christ. A new Divine energy is introduced. New creatures in Christ Jesus have been re-created, born again, and talents long neglected or misused are at once employed in those services which lead men and women to God.

THE HOLY SPIRIT THE CONVERTING AGENCY

The Holy Spirit is the supreme suggestion of truth. In our moods of true contemplation we become receptive and responsive. Christ promised that the Holy Spirit would come to guide us into all truth. That promise is literally fulfilled whenever the opportunity is offered. There is nothing magical about it but there is much that is mystical. This does not decrease but increases its value. It is by thinking upon the things which we know should shine forth in our lives that they become a reality of experience in daily practice.

When we ask ourselves in all sincerity how much time we actually spend alone with God, we discover that it is an insignificant interval. How little opportunity we actually give to the Holy Spirit to do His moulding, controlling and directing in our souls. The beauty and

worth of personal life never appear so clearly as in the moments of serenity when we think of our relationship to our Divine Lord. Here and here alone can we discover God in the holiness of His Being and ourselves in our almost illimitable possibilities of growth.

X

THE PSYCHOLOGY OF SALVATION

"How shall we escape if we neglect so great salvation?"

—HEBREWS 2:3.

ARATIONALISTIC psychology which represents the preponderant psychological product of to-day conceives of the attainment of a perfect character through self-development. We have, however, large numbers of thinkers in the field of psychology like Dr. Cyril H. Valentine, Dr. F. R. Barry, Dr. Alfred T. Schofield, Dr. James Bissett Pratt and others, who recognize fellowship with God as of paramount importance in attaining character. We have in the various psychologies of to-day the widest disparity of view regarding sin.

Modernism invariably accepts the lower psychological idea of salvation; that it is to be gained through education and culture. It regards sin as either disease or misfortune or merely as a failure to attain the highest excellence in life. Christianity conceives of sin as guilt and regards its distinctive quality, punishable culpability. Sin is something which does not need to be and which works destructively in the human heart. It can never be eliminated through either pathological or psychological treatment. The blur and blemish on human character brought about by transgression can never be disposed of through any human treatment.

Naturally then Christianity has as its supreme objective deliverance from the guilt of sin. It has the additional purpose of removing the love of sinning by introducing a commanding passion of love and loyalty

to a holy God. The Gospel thus spends far less time in determining human culpability than in pointing the way to life eternal. The Bible deals with sin in its origin but only in the boldest outline. The philosophy of accountability is not a matter of discussion in the Bible. The fact of personal obligation and the fact that every individual living is definitely accountable to the Author of All Being are accepted as the most self-evident of facts. Just because the sense of duty is ineradicably written in the heart and mind of man, the purposes of the Gospel do not require any extensive elucidation of its origin. This feature is not, however, neglected. It is presented as a perfectly demonstrable reality in human life; and then the Gospel deals particularly with transformations whereby all traces of the inroads and devastation of sin are eliminated. In a world where sin is a sad, death-producing reality, the only Gospel which will satisfy the conditions is a redemptive Gospel.

WHAT CONSTITUTES GOOD NEWS

The only Good News for the victim of an abduction in the hands of brigands and held for ransom would be the assurance of liberation by the payment of the demanded ransom. To a man imprisoned for life, just one piece of information could be regarded as a gospel: namely, that he was pardoned. To a man expatriated by his own misdoings and longing for the restoration of his citizenship privilege in the homeland, just one gospel would be of interest: that his rights had been restored and that the disgrace of banishment had been taken away. Under whatever form you may conceive of sin, there is one outstanding fact: it does alienate the sinner from God. It also banishes him from the homeland of the soul, which simply means an acceptable and ap-

proved relationship with God. Not to be under the smile of Divine approval is to be self-condemned when conscience has an opportunity to make its proper pronouncement.

The Bible everywhere presents a series of antithetics of the most radical nature. The violent contrast between extreme facts is set forth in such terms as are calculated to give a horror of the one and a gladdening acceptance of the other. We have, then, life and death; sickness and health; hope and despair; felicity and misery; lost and found. The Gospels deal adequately with every condition induced by sin. They present as an incontrovertible fact that death is the inevitable result of unforgiven sin. The preponderant forces in the natural heart give the soul the downward incline. Ultimately this results in a permanent alienation from God.

The Gospels give the gladdening assurance that, through the incoming of a Divine power, the course of life is turned and the preponderant forces become life forces, making eternal life a reality in the individual who receives God's grace. The outstanding word of the Gospel is salvation. It is that transaction between God and man whereby the lost is found, the dead is raised to life, the despairing become hopeful, the joyless soul is filled with song and a God-awakened purpose directs the entire program of life.

SALVATION

It is a deplorable fact that this word which has such tremendous significance, "SALVATION," is so little heard to-day in pulpits purporting to deal with the Gospel of the Son of God. There seems to be a shrinking from its employment because of what it implies. No real Evangelistic effort is likely or even possible where the

lostness of the soul is doubted or denied. Why a work of rescue, if one is not imperiled? How can any enthusiasm be aroused in behalf of those who, while they are unfortunate and following an erroneous course, are in no particular danger of ultimate disaster? Certainly not.

Unless salvation is given its full meaning, as it never is in the Modernistic pulpit, there will be no zeal in true evangelism, though there may be much zeal in what goes under the name of evangelism, but means merely a cultural effort which will make life a little more harmonious.

There is no possible doubt but that a house to house, Church-wide, personal evangelism, is the most effective of all methods of soul-winning, provided the Gospel is believed and applied and unforgiven sin is dealt with as a destructive and deadly fact in the soul, requiring repentance and forgiveness for its removal. The real fact is, however, that as practiced by many churches Evangelism simply means augmenting numbers by persuading people that the church is a desirable organization much like any voluntary association or club and that membership in it will make no serious demands. This does not by any means meet the Gospel requirement of salvation. Moreover it does not properly represent a Church of Jesus Christ. The demands of church membership should be very simple, but should represent vitally important convictions and above all the certainty of salvation through Jesus Christ. Not only because the soul is stained and blemished and has a wrong bent in life, but also because this condition has been deliberately induced, making the individual guilty before God, meriting and positively sure to receive condemnation and punishment, redemption is an imperative necessity, if true fellowship with a Holy God is to be experienced.

THE DISASTROUS EFFECT OF TRANSGRESSION

An Age of Thought is compelled to recognize the deadly nature of transgression. Altars of sacrifice through all the generations from the beginning of history make their pathetic and even tragic proclamation of conscious need because of wrong-doing. There is felt to be some requirement on God's part which must be accepted and received by man, before harmony with the Divine will can be realized. That can only be a true Gospel acceptable to an Age of Thought, which fulfills the condition whereby forgiveness is realized and brings peace. Precisely this is what the Christian Gospel does. It records the fact of an Atonement through which man is united to God. With forgiveness comes that new attitude of the redeemed soul which we call reconciliation. There is a definite psychological attempt among anti-supernaturalists to readjust the mind to the world. It is through such readjustment, they say, that healing—physical, mental and spiritual—is to be expected. The Christian ideal is quite beyond all this. The readjustment to the world, according to the true Gospel which satisfies the thinking in our Age of Thought, is a secondary consideration and the by-product of that greater fact, harmony with God. This is the Christian ideal: man is to be brought into such vital and vitalizing fellowship with the Infinite that all his relations to the world will fall into their proper places. He does not concern himself about readjustment to the world but about readjustment to God. When the love of God becomes the master impulse of life, human relationships will take care of themselves. The constraining love of Christ develops in the heart charity, courtesy and kindliness. We can then forgive and forget and become a beatitude to all mankind.

IDENTIFICATION WITH CHRIST

There is a true psychology of salvation. Let us say right here that a genuine Christian psychology is a very great aid to our understanding of the Gospel as representing God's method of salvation. There are two outstanding words which reveal to us the method whereby a sinful life is changed to holiness; a burdened life to freedom; a corrupted life to purity; a weak life to one empowered; a hopeless life to one of ardent expectation. The Apostle says, "I am crucified with Christ." Psychologically this fact is expressed by the word "Identification." From the human side this indicates the actual and factual experience of the soul that is released from the bondage of sin and relieved from its guilt. Identification means in a very real sense to become the person or thing with which we are identified. If we are identified with a person we are to all intents and purposes, through that identification, that other individual.

When, therefore, the soul identifies itself with Jesus Christ on Calvary, immediately there is a consciousness of the substitutionary work of Jesus. By identification, what He does, we do. We suffer with Him on the Cross. The penalty for our transgression is paid by Him and, through our identification with Him, His act avails for us. If I am crucified with Christ, I identify myself with Him through repentance and a willing and ready acceptance of the work of Christ in my behalf and for my sins. I see and feel myself punished for my transgression. I am one with Christ.

PENALTY A MEASURE OF GUILT

I see, as I had never seen before, the heinousness of my own guilt in the suffering which He endured to effect a true atonement between myself and God. Sin is no

longer to me a matter of comparative unimportance. It is transcendently significant. Its awfulness I view with consternation. My redemption is to me a marvelous piece of "Good News."

But there is something more accomplished. If I am crucified with Christ I not only suffer with Him on Calvary but through His cleansing and forgiveness I become sinless. "Though your sins be as scarlet they shall be as white as snow. Though they be red like crimson, they shall be as wool." My entire character is changed by this identification of myself with the suffering and victorious Christ. "If we suffer with him we shall also reign with him."

Not only theologically, but also psychologically, is all this apparent; because having identified myself with Christ, the punishment has been visited upon Him and I am one with Him. However much the natural heart may rebel against the idea of substitution, it is positively the only way whereby a provision could be made which produces in the soul a sense of restored innocence. Forgiveness is effectualized through identification. My transgressions are obliterated. "I will blot out your transgressions." "The blood of Jesus Christ his Son cleanses from all sin."

All this has a perfectly rational basis. If there is much in it which is mystical, and incapable of complete elucidation; if, as a great truth, it is indefinable and not completely understandable: nevertheless, it is a truth which works. It is a truth declared to be an experience of Christ with God and verified by our experience with Jesus Christ Himself. Therefore, it is a truth more gladdening than any other which has ever been presented to the human race. To know I have been saved, redeemed, transformed through Jesus Christ, is a holy,

helpful Gospel or Good News to me. Nothing can or does take the place of it. Nothing else brings about the sense of freedom and the assurance of eternal felicity.

TRANSFERENCE

There is another word of very vital significance in connection with salvation. If the word "Identification" presents to me the psychological basis and in a sense the explanation of a redemptive Gospel, the word "TRANSFERENCE" is of little less importance in indicating the outworking of the salvation received. In revivals of religion, the emotional element is usually at the forefront. This is perfectly legitimate. Man is not cold reason alone. We are something more than a bundle of intellectuality. The emotional nature is of primary importance. The deeper joys of life flow from the emotions rather than from processes of reasoning. It is undoubtedly true that a person converted when the air is charged with great emotion, is inclined to be satisfied with this first feature of Christian life. We should regard "Identification," which brings us a sense of forgiveness and release, as only the initial step in the Christian life. It is not sufficient merely to be saved. We are saved to serve. We are saved to grow in the Christian graces.

Innocency is not character. The babe in the cradle is innocent but until decisions of the will come it has no character. When through identification with Jesus Christ on Calvary we are saved from the guilt of sin, we have restored to us, for the moment, innocency. But subsequent decisions without number have to be made and life has to pass through a disciplinary process before we can be said to have attained a real Christian character. Right here multitudes of Christians fail. The Divine

seal is put upon a soul when salvation is realized. It is important to note that the Apostle emphasizes the subsequent step to be taken by the disciple of Jesus. "We preach Christ crucified, unto the Greeks foolishness, and unto the Jews a stumbling block; but unto us who are saved, Christ the power of God and the wisdom of God." "God forbid that I should glory save in the Cross of our Lord Jesus Christ." "Yet not I but Christ liveth in me."

Stated in terms of Modern Psychology, the thought uppermost here is "transference." Just what is "transference"? It is a definite change in the object of our affections. As in determining values we have found the importance of a proper reference, so in realizing character, we find the imperative necessity of the transference of our affections from the things of the world to Jesus Christ. "Looking unto Jesus the author and finisher of our faith." This looking involves the transference of our attention definitely to Him who alone can enable us to work out our salvation. "While we look not at the things which are seen but at the things which are not seen. The things which are seen are temporal. The things which are not seen are eternal." If we would grow in the spiritual life, therefore, we must transfer our thought and attention from pleasure, wealth, eminence or even a good life to Jesus Christ Himself. He becomes the supreme object of our love. He becomes the one and only example which we adopt as our ideal.

GIVING CHRIST FIRST PLACE

Transference is making Jesus Christ so completely the object of our affection that the qualities and characteristics preëminent in His life will appear in our lives. The Christian graces come to abound in us, because and only because when we have transferred our affections to

Him, He lives in us and imparts Himself to us through His own indwelling life. Whenever it becomes possible to say with sincerity "Christ liveth in me," we can also say, "I am dead to the world and alive unto Christ."

Now it so happens that many people eagerly desirous of being delivered from a sense of guilt on account of sin, and seeking very earnestly God's approbation, do identify themselves with Christ, repenting of sin and accepting God's offers of mercy. They can say, "I am crucified with Christ," but stop right there. There is identification with Christ on Calvary but no transference. This explains much arrested development in people who are without doubt Christian. All sorts of vagaries, inconsistencies and idiosyncrasies appear, making such persons disagreeable to live with and often raising doubt as to the reality of their discipleship. Not only so, but many lives are spiritually dwarfed, because though saved, they do not grow. Why do they not grow? Because they are still conformed to this world. The failure is at the point of transference. Some things are given up but many things that act as an impediment to spiritual progress are retained, holding both the attention and the affection.

BEYOND CALVARY

The Incarnation and Calvary have, as their one great purpose, redemption. But beyond Calvary is enthronement. Jesus importuned His disciples to permit Him to be enthroned in the soul. He also urged vitalization. His parable of the vine and the branches reveals the necessity of a continued relationship with Him, if we are to be fruit-bearing disciples. What the new convert needs is not merely a little more knowledge. It is not simply mental acumen. It is not a larger accumulation

of facts about salvation. It is soul-devotion. What is demanded is a continuous worship of Christ. There must be a complete transference of our affections upon Jesus in daily life. The climax of all religious experience, for every saved soul, is expressed in the words "Christ liveth in me." It is impossible to overestimate the value of the Cross. On the other hand, it will never do to be content with Calvary alone.

It is the Cross together with the living Christ in the heart, that will make possible an experience with God which is called peace. Our own status with reference to God can be determined with accuracy by propounding to ourselves this question: "Have I sincerely, by repentance of sin and the identification of myself with Jesus on Calvary, been saved?" I may know, if I can answer in the affirmative without equivocation, that I have been accepted of God and that my eternal life is guaranteed.

But I must propound to myself one further question, making the religion of Jesus a definitely personal one. It is this: "Have I made Jesus Christ the object of my supreme devotion?" In other words, is the fact of transference, as psychologically understood, the experience of my life? The breakdown, when there is such in the progress of the Church, is almost invariably due to a failure in the matter of transference. That which is of the earth will always continue to be earthy. Why should we be content merely with being saved? Indeed how can we be content with that when millions in the world have no knowledge of the way of life?

THE INNER URGE AND KINGDOM GROWTH

Missionary zeal is the outgrowth of making Jesus constantly the object of our affection. When our love be-

comes a passion in the soul, it takes upon it a redemptive quality, and just as Jesus Himself felt the inner urge to come into this world and save humanity from its own undoing through sin, so loving and living in Him, we become possessed of a real passion for witnessing to His love. We are not satisfied in the mere fact that we have been redeemed. We want first the fulfillment of His will in us, and the commanding influence of His love in our souls. We furthermore desire that other people shall share the blessings of the Gospel with us. There is no question about the universality of spiritual opportunity. The way is open to every immortal soul in God's universe to enjoy this high Christian experience.

While this experience is not in itself authoritative, it does lead us to the authoritative experience of Jesus. It brings us into an acquaintance with Christ in which we have a perfect spiritual repose.

An explanation of the readiness with which many people are turned aside by human sophistries lies in the fact that the transference of their affections has not been sufficiently complete to anchor them in the person of Christ. More calm contemplation of the person of Jesus will stabilize and solidify conviction. We ought as disciples of Jesus to be so completely possessed by Him that all the storms of unbelief will fail in the slightest degree to swerve us from the truth.

We must not forget that God regards every individual in the world as a potential child of the Father. This is true not merely by the fact of creation, but because of what Jesus has done for all the world in meeting and mastering the powers of evil, and in securing for the soul forgiveness, when His work is accepted and received. Through the work of the Holy Spirit, the Gospel at its very highest and best, is offered to whosoever is

willing to appropriate it. The love of Christ is all-embracing and invariably effective.

THE GOSPEL AND THE JOY-FILLED LIFE

The only joy in the world to-day, worthy of the name, is the joy awakened by the Gospel of Christ. Millions of people are enjoying the rich experience of a songful life because they have tried out the realities of the Gospel and found them true and sufficient. There is no fact more astounding than the willingness of men to live in spiritual poverty when wealth is available. The hunger and thirst of the world need not go unsatisfied. There is only one "bread of life."

Jesus Himself is the Gospel and He withholds no good thing from those who respond to His call. The world has never yet received a tenderer invitation than the Royal Invitation: "Come unto me all ye that labour and are heavy-laden and I will give you rest." A sin-sick world is face to face with an all-sufficient Saviour. A weary world may feel the lifting of its burdens as it looks unto the Author of life and health and joy. Immeasurably precious are the assurances presented to us in *The Gospel for an Age of Thought*. Both the intelligence and the affection of the world ought to be kept under the spell of the Christ who saves to the uttermost.

XI

THE EMERGENCE OF OVERSHADOWED PERSONALITY

"But we all with unveiled face beholding as in a mirror the glory of the Lord are transformed into the same image from glory to glory, even as from the Lord the Spirit."

—2 CORINTHIANS 3:18.

ONE August morning in the village of Murren, Switzerland, I stood on the piazza of our hotel and looked out into what seemed to be absolute blackness of darkness. The hotel was located upon a cliff overlooking the Lauterbrunnen valley. A chasm hundreds and hundreds of feet deep lay in impenetrable darkness before us. Just across that great chasm was the beautiful Jungfrau which we could not see, though we knew its peak ascended until it seemed to kiss the skies. For some time nothing was visible. Not one single object could be discerned. Heavy masses of clouds filled the valley below us. Presently, away beyond on the mountain peak a faint suggestion of light appeared. Then the snow-capped summit of the Jungfrau was clothed in a beautiful pink. Sooner than would have seemed possible the rising sun touched the Alpine heights with the splendours of the morning. The mountains were baptized in light. From delicate pink the colour soon changed to a beautiful gold, then to crimson and finally it seemed as though you could hear the call of God from His heavens, to the mountains of Switzerland, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The clouds in the valley below us became a billowy mass of molten gold. Later the streamers of sunshine dissipated the shadows and we could see objects distinctly far down the valley. The emergence of the mountains, the outspreading of the valley, suggested then as it has often since, the emergence of an overshadowed personality.

SOUL SUPPRESSION AND REPRESSION

Give your soul a chance. The conflict between the higher and the lower is ever on. The demands of the lower nature for control are insistent and determined. The higher nature has to fight for every recognition it receives. The demands of conscience and the law of God do not find the ready response they should. Every individual life represents a dual personality. The noblest, the holiest and the loveliest of characters attest to the fact that only through unremitting struggle, have they been able to overcome evil with good. From the time of our first decisions we are very likely to follow the emotional call and gratify the desire of the moment. Our inhibitions and repressions to which the psychology of to-day is continuously calling attention, represent real experiences in the life of every person.

The things we find difficult or disagreeable we try to put away from us. Instincts which if they had their proper opportunity for expression would lead to soul nobility are prevented by our constant inhibitions from moving out in the channels God intended. Thus interfered with, all sorts of character complications result. By whatever name they may be known, complexes, disordered fancies, unbalanced thinking, the fact is, personality becomes submerged, stifled, overwhelmed. The lower nature gains the ascendent, holds the scepter, wears

the crown. That is Paul's picture in the first chapter of Romans.

How to make possible the emergence of a personality under the deep shadow of habitual wrong-doing is a problem never answered save through the glorious Gospel of the Blessed God. Thinking men and women recognize that the Good News the world most needs is the solution of this character problem. The reality of the submergence may be denied, but the fact still remains. By emergence, we mean something vastly more than bringing to light our higher intellectual qualities. We mean the unveiling of the soul.

DISCOURAGEMENTS OF GENIUS

It is a notable fact that we are not assisted very much in soul-emergence, by the example of conspicuous manifestations of genius. Occasionally persons are introduced to us who so far surpass their fellow-men in art, occupation or attainment that they are called "Geniuses." They are unusually endowed. We measure our limited abilities by their superb talents and phenomenal achievements and the reaction is one of discouragement. The amateur author follows through the stately avenues of the Homeric Epic and finds himself in association with wonderful heroes portrayed in beautiful language like the idyllic loveliness of nature. He lays down his pen in despair. He reads the Odes of Horace full of vivacity and wit. He enters into the shades with Dante and amid the blazing fires of that genius, while his soul is warmed to lofty ambition, he is bewildered and discouraged because of conscious limitations. He looks upon the towering literary monument of Milton and says, "Alas it is not for me to be an author." He finds himself moving among the mysteries of Browning, and with

a sigh of despair he turns to his own page which is so imperfect and it seems to him he has almost desecrated the snow white paper with his pen. Greater still is his disheartenment when his emotions have been stirred, his intellect stimulated by a study of life's comedies and tragedies portrayed by England's gifted genius, Shakespeare.

All this is not less true in the realm of art. The sculptor takes in his hand a fragment of a statue carved by Phidias and says, "How useless for me to try to become a sculptor. I have certainly mistaken my calling." He stands with rapture before a marble which came from the hand of Praxiteles and asks, "Who can become a sculptor after him?"

The painter stands entranced before Rubens' "Descent from the Cross" at Antwerp or amid the indescribable glories produced by Michael Angelo at St. Peter's in Rome, or before a Rembrandt, Turner, Hoffman, West and he asks, "Why undertake to become an artist?"

The instrumentalist has hope of success until he hears Paderewski, Joseffy, Kreisler. Under their touch the instruments discourse marvelous music and the amateur is discouraged from even undertaking the long, severe discipline necessary to success.

The aspiring vocalist seeks the best teachers, progresses admirably, entertains expectations of success until one day she hears the bird-like notes of Galli-Curci or the surging sweetness of tone from the throat of Melba. Then she has misgivings as to whether she will ever become an artist herself.

In the spiritual realm the same thing is true. There are characters so eminent, so extraordinary, so lustrous that they fairly dishearten us from any attempt to reach our own high ideals.

JESUS THE INSPIRATION TO ACHIEVEMENT

In striking contrast to the effect upon us when we stand by the world's great geniuses we have the influence upon the soul of one greater than all of these, namely, Jesus of Nazareth. In all literature there are no stories like the parables of Jesus or the Sermon on the Mount. There are no tender utterances like the invitations of Christ. In music and art Jesus has become the inspiring impulse, leading even genius to give expression to its unique power. The effect of the story of Jesus on the soul is precisely the opposite of that of the gifted geniuses of the world. We are never discouraged but only incited to nobler endeavour, when we take our places beside the life transcendently glorious. Why is this? It is because of our consciousness that He understands the deeper aspirations of the soul. It is further because He makes us realize that the latent forces within need only the Divine touch to burst forth in all their beauty and power.

LATENT FORCES IN NATURE

During the winter season the forests seem to be slumbering. Spring comes. The kisses of the sunshine cause seeds to germinate, leaves to come forth and in every direction the static becomes dynamic. Every year witnesses some new discovery of power and some new method of its application. We almost cease to wonder at the striking demonstration, when latent forces become active and reveal the hidden secrets nature has so long concealed.

To the command of the human intellect we call from the very air itself forces which we employ to run our errands and do our work. In the laboratory the chemist is continuously compelling nature to tell her secrets

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through the combination of various substances. We readily believe it when we are told that every minute atom is a whirling vortex of matter. We are not disposed to doubt it when the scientist declares that the electron is a world in itself. Atoms and electrons seem to say to man, "It doth not yet appear what we shall be." We have hints and we have suggestions but that is all.

UNDEVELOPED IN MAN

The ground of all our hope and confidence lies in the ideal and not in the attained. What we shall be, but as yet have not realized, offers us limitless assurances. Every man in his better moods is conscious that he has that within him which is greater than anything he has yet expressed. We know there is a language we have not yet learned. Sometime we shall speak it fluently. There is music within us but the score has not yet been written. The personality is rich in art, ability, but as yet we have not learned how to objectify what the imagination has painted. God has placed in the soul myriads of germinal forces which like seeds lie latent until called into life by the sun.

The serious-minded man is making inquiry as to how the better and the best, lying dormant within him, may become the actual. The student finds this his incentive to study. The worker finds in this an encouragement to toil. The differences which exist between man and man in the way of attainment are to be explained not so much by natural endowment as by personal determination, education and application.

Our myriad-sided world has manifold allurements. They are knocking at the thousand doors of the soul seeking admission. The soul of man is pathetically pleading for recognition. We pamper our bodies and

starve our souls. The Gospel of Christ furnishes the highest incentive to enduring toil. Here we find pictured before us the ideal character and the assurance that we may become that character. Only through self-sacrifice such as Christ practiced and presents, as the ground of noble character, can we realize our best.

The power of the uplifted Cross is incomparably great in its appeal. We feel the stirrings within us to lay hold in some large way upon God's greatest truth which will build us up, call forth our best, until the emerging soul takes on the image of the Master. We can never delude or deceive ourselves worse than in supposing that unaided and alone, we can insure for ourselves true soul-emergence. Not only is there continuously a conflict between the higher and lower nature in personality but the higher is endangered by the lower. We call the spiritual nature the higher nature and the physical nature the lower nature. God's plan was evidently that the lower should continually contribute to the higher. The truth is there is no lower nature until the material and physical has been defiled by misuse. There is not a single appetite of the physical nature that is not designed by God to be perfectly good. No appetite is to be despised. It is simply to be controlled and directed.

THE SOUL SUPREME

The thing supreme in the individual and that which never dies is the soul. There is nothing in Revelation or nature to lead to the conclusion that the soul can ever be extinguished. The body is important as an arena in which the soul can win its honours and secure its development.

The house we live in is important. Clothes are important. But they are important only as ministering to

our higher needs. The only place in which the soul can be developed and experience the beauty of loveliness is in the body. This particularly declares for the importance of the physical as the temple of the soul and also the temple of the Holy Spirit.

The physical is not to be despised. Rather it is to be admired and perfected, beautified and cultivated. Your home is to be contributive to your comfort. Your body is to be contributive to your soul. The house does not exist for its own sake. No more does the body.

What is more desolate than an untenanted house? It was a good God who made it impossible for us to cling to the temple of clay after the tenant has left. The spiritual nature knows its right to be in the ascendent, and is ever struggling for coronation.

Conscience and will are involved in subordinating the lower nature and keeping it where it belongs. The very moment the higher nature asserts itself there is war. The physical does not take kindly to its subordination. There are many ways in which the spiritual within us becomes submerged. First by neglect. If you want to do your worst toward a person ignore him. A battle indicates that you regard an enemy as worthy of your steel. To ignore him places him beneath your contempt. When the spiritual nature within us is neglected, we have done our worst toward it. Why is the higher nature ignored by so many people? Simply because its recognition would annoy. There would be a tantalizing reminder of the very things one wishes to forget.

UNCULTIVATED SOUL AREAS

Another way the spiritual nature is submerged is by a refusal to cultivate it. If you want your lawn to lose

its beauty you do not need to plant briars and thorns or sow weed seed in it. Just refuse to cultivate it and the worst will happen. The beautiful becomes quickly repellent through neglect. The brightest steel that ever glistered in the sun takes upon it a rusty brown and becomes a thing despised when exposed to the atmosphere unprotected. You may say, "I have no war with my soul," but perhaps you have something much worse; you have an utter indifference toward it. To neglect your spiritual nature is to dishonour it.

Starvation is another method of spiritual ruin. Every other provision may be made for a child, but if suitable nourishment is refused it wastes away, the eyes become sunken, the child dies of starvation. Just as really will the soul become emaciated when spiritual nourishment is withheld. Cease to read God's Word; discontinue habits of prayer; fail to meditate on spiritual things and you have already debased your own soul. When conscience becomes unresponsive because you have starved it, your whole life lowers in tone and quality.

Put your body under anæsthetics and see how completely useless you are to yourself or any one else. You can anæsthetize your soul as really as your body. There are people who so opiate their own souls that they think black is white and right is wrong. One can readily become unconscious of the things which are highest and holiest. Habitual doubt and unbelief inject into the soul an opiate which is disastrous to high character attainment.

EFFECT OF SPIRITUAL SUBMERGENCE

What is the effect of spiritual submergence? You have only to read the morning papers to find out. The mark of blood is upon nearly every page. Crime and

criminals everywhere. The spiritual nature dethroned, submerged. Man lost to virtue, lost to righteousness, lost to beauty; this is the common experience of multitudes. The areas of the heart are covered with thorns and briars.

When self-indulgence becomes a rule of life degeneracy is inevitable. In conversation with a poor wreck of a man he said, "You would never think that at one time I won trophy after trophy on the athletic field. Now I can not hold a pen steady enough to write a word. All the image God ever put in me is gone, apparently. I see myself as I am and contrast myself to-day with a picture taken at fourteen. Nothing but the brute shows to-day. Is there any hope for me?" I was enabled to lead him to the source of power and wisdom as presented in our glorious Gospel. Though not fully recovered physically, he experienced soul-regeneration and a recovery of the lost image of his Master. That is the miracle of Divine Grace.

There are trickery, knavery, wickedness on all sides of us. They reveal the results of soul submergence. "All have sinned and come short of the knowledge of the glory of God." When the soul is starved, shrunken and in the shadow no light will shine from it. "We all with unveiled face, beholding as in a mirror the glory of the Lord are transformed into the same image from glory to glory." What is this glory of the Lord? It is what shines from a soul that has emerged from its darkness, its degeneracy, its overwhelming iniquities. The glory of the Lord appears only when the Spirit of the Lord indwells the soul of man.

REFLECTED LIGHT

One of the most unique lighthouses in the world is Arnish Lighthouse at Stornaway, just across from Lewis

Island, Scotland. There is no light in it. There is no keeper of the lighthouse there. It rises in conical shape high up on a rock right over the sea. Though there is no light in it yet it is the most wonderful lighthouse anywhere to be found. It flashes out its warning and invitation to the masters of the fishing craft and other sailors. Whence does it derive its light? Over on Lewis Island, across the channel is a powerful light. In the lighthouse on Arnish Rock there is a mirror so arranged that the light from Lewis Island strikes upon it and as it revolves it gives the appearance of a light within and flashes out that light upon the sea.

"We all with unveiled face beholding as in a mirror the glory of the Lord." Just as in Lewis Island the light shines upon Arnish Lighthouse making that contributive to the safety of the fishermen, so God can shine into our lives and make us agencies of blessing to mariners upon the sea of life. That is the glory of God referred to in our text. It is God shining upon the human heart. The soul thus becomes aglow with a Divine glory. Through Regeneration we are transformed into the same image from glory to glory.

EMERGING FROM GLORY TO GLORY

Here then is the emergence of the higher self. As Lazarus emerged from the tomb, so man's soul emerges from its tomb of sin. The chrysalis is a type of the Resurrection, but it is also a type of soul-emergence. It breaks its bands and rises above its old surroundings.

After Mendelssohn had visited the north of Scotland he went back to Berlin to his friends and they said, "Tell us what you saw." He went to his piano and said, "This is what I saw." He enraptured his hearers. What he saw came finally to be the wonderful "Overture to

the Caves of Fingal." Is there music in your life seeking expression? Is there art in your soul seeking expression? Is there submerged goodness in your life eager to express itself? *Give your soul a chance.* Nurture it. Accept the redemption Jesus has provided for it.

The way up is always wide open. The appeal of Jesus should be the strongest magnet conceivable and call us to the heights. We will have fulfilled our mission if we permit the light of Divine Love to transform us, into His image from glory to glory, even as the Lord the Spirit. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "It doth not yet appear what we shall be." Christina Rossetti sings:

"Little and great is man
Great if he will, or if he will
A pigmy still;
For what he will, he can."

Orchids do not grow on icebergs. Nettles make poor noseays. There is no excitement in an extinct volcano. There is no fragrance in withered flowers. The submerged life is a poor apology for a real man. There is no real emergence without regeneration. Outside culture can never lift a soul. Will power alone never can perfect a life. Whip and spur can never take the place of high breeding.

An air of superiority, like a mirage, may magnify and seem to elevate but it is a transient glory. A gold pen, a full inkwell and a white page are nothing without a mind that thinks, a will that drives and a hand that executes. All of these combined must have God within or fail. When Jesus Christ is enthroned in the heart a mysterious inner urge leads to a noble self-expression.

OVER-BALLASTED LIVES

A trial test of aeroplanes was being made. The machine upon which high hopes had centered rushed along the ground but would not rise. The driver was frantic. Another attempt. Still it hugged the ground. Examination showed that weights had been introduced by an enemy. The submerged soul, over-weighted with every form of worldliness, will not rise. The soul that has EMERGED will not remain emerged except through action. The aeroplane in mid-air is controlled by the pilot only while it is in motion. Let the engines stop and it crashes to earth. The motionless Christian falls. Only in Christlike action can we move in the upper air of our spiritual freedom.

Nothing ever has or ever will furnish the inspiration, the divine inbreathing that will lift the sunken human ship from the ocean bed but "THE GLORIOUS GOSPEL OF THE BLESSED GOD." When we understand what God is willing to do for and with us, life is full of new meaning and we address ourselves to our tasks heartened and filled with hope.

XII

LIFE'S EXPLICABLE AND INEXPLICABLE FAILURES

"And when he was come into the house, his disciples asked him privately, Why could not we cast him out?"—MARK 9:28.

FAILURE when success seemed imminent! How disturbing, how distracting, how depressing! While James, Peter and John were in the Mount with Jesus experiencing transfiguration ecstasy, their fellow Disciples were in the valley baffled and defeated. Why? That was their question. Perfectly natural that they should insist on explanation. They were conscious of the right motive and of an honest desire in behalf of the unfortunate lad. Had they not again and again witnessed the eviction of evil spirits at the command of their Master? What could be more rational than to expect they would be backed up in their attempt to demonstrate the masterful power of Discipleship?

What was wrong? Their experience was by no means unique. Overwhelming defeats when victory has been expected are the common lot of humanity. Our bold attempts meet with inexplicable failure. There must be a reason. God's intent for mankind is success and not failure. The whole program of Jesus is progressive and not regressive. When we do lose out it is legitimate to search for the cause.

When Jesus joined the Disciples He seemed almost annoyed at their impotency. He appeared to be surprised that they had not become possessed of a power adequate to the need of that hour. There is a real pathos in their

inquiry, "Why could we not cast him out?" The answer of Jesus implies that the cause of their failure was to be found in the fact that they were too loosely connected with Divine Power. They had not learned the fine art of appropriating the supernatural.

THE ART OF APPROPRIATING THE SUPERNATURAL

Only meditation and concentration leading on to suggestion could possibly avail in a case like that. Is there anything more discouraging than an inexplicable failure? We study the causes and for the time seem unable to understand any reason for our defeats. Conscious of faith, yet failing! Determination yet defeat! Discipleship yet ineffectual! Motivated yet mystified! How often is this the experience in life. The "why" of the Disciples sounds like the wail of the wind on a winter's night. There is a further implication in their inquiry. It is this; it ought not to have been allowed.

We can fancy an injured tone on the part of the Disciples as they insist on knowing why they had been allowed to make such a sorry spectacle of themselves. They probably felt that they had not been fairly treated. They believed they had a right to expect support which had been withheld. That same sense of the unfairness of God's dealing with us is often felt though it may not be expressed when we fail to-day.

One thing is sure, the failure of the Disciples was not due to unbelief. It was not due to indifference or unwillingness. It was not because they did not whole-heartedly accept the fundamentals of Christ's teaching. They had been in companionship with Jesus for a considerable period. They were quite familiar with His unfailing success in His works of healing. Jesus had never failed. He attempted nothing He did not easily carry to a suc-

cessful issue. No sickness baffled Him. Even the challenge of death He accepted unhesitatingly. Temptation of the severest nature had been overcome by Him.

THE MORTIFICATION OF UNEXPECTED FAILURE

Though He had never been defeated, yet here were His own Disciples experiencing the chagrin of failure. "Why could not we cast him out?" Your question. My question. Evil habits, neglect, failure of any nature; why? A great and worthy cause loyally supported yet apparently unsuccessful; why? In the long run, the true Disciple is not defeated. Transient reverses are not permanent set-backs. Our momentary lapses often have a disciplinary effect which drives us straight to Jesus with the inquiry, Why?

For many of life's failures we quite well understand the reason. There is no mystery about them. We know well enough why we did not get an answer to some of our petitions. We call for power but an analysis of our motives reveals the fact that we propose to use that power selfishly. Selfishness, egoism and sin cut us off from the source of supply. We may deliberately enter an atmosphere in which static interference prevents our receiving the Divine message. It does not require much corrosion to destroy contact. While there are thus perfectly palpable reasons why we suffer from defeat, there are others not so easily explained.

You have set out to do certain things and find yourself utterly unable to accomplish them. The resolutions and high decisions of yesterday were only partially successful. You proposed to eliminate certain things from your life but you were not successful in your spiritual surgery. The tree that ought to be bearing fruit is leafless because not protected from insects which have destroyed it.

Whatever may be the reason, again and again there is urged upon our thought the inquiry of the Disciples, "Why could we not cast him out?" Some years ago Henry Drummond interested the whole world in *Natural Law in the Spiritual World*. Jesus was always dealing with the laws of the mind.

THE LAWS OF MIND AS JESUS PRESENTED THEM

In the simplest language and in the most direct manner, yet in the profoundest way did Jesus deal with natural law in the spiritual world. He does still. Jesus treated the laws of the world in an entirely different manner from that of Henry Drummond. He placed the emphasis in another direction. He seemed not so much concerned about natural law in the spiritual world as spiritual law in the natural world.

Jesus projected from the spiritual to the natural. He spiritualized everything and magnified the thought that from above and not from below, the highest lessons of the world can be learned. Modern scientific thought makes declaration of the fact that we are not able to learn a great deal by the study of material phenomena alone. There is a new insistence that we can learn everything essential, by a study of spiritual realities and relationships and that even the natural phenomena in the world about us must have spiritual interpretation. We very much need to put a new stress upon spiritual law in the natural world.

Jesus not only never failed but He was perfectly competent to analyze every situation. In nothing was the knowledge of Jesus more marked than in His understanding of the human mind. He found motive directing human life and He went straight to that motive. He would not leave His perplexed Disciples in doubt as to

the reason why they failed. He desired them to understand that success and failure do not lie in formularies, in ritualistic expression nor indeed in any externality. He did not propose that His Disciples should fail in anything they might undertake in His name. To Jesus ceremony had in it no dynamic and yet He used ceremony. He had not forsaken the synagogue. He believed in Public Prayer and in Public Worship. It was the opportune moment for Him to teach His Disciples that ceremonialism of any kind could not accomplish what was essential to their permanent success.

The Prophet's staff on the face of the dead child could not restore life. Nevertheless, the Prophet used the staff after his servant had failed in its use. When Gehazi went through the motions of healing and resurrection, nothing happened. The staff in the hand of the Prophet was another matter.

The rod of Moses in the hand of an unbeliever was of no avail. In the hand of Moses it was a visible evidence of the Presence of God. It was nothing more. Reality is vastly more than some superficial manifestation and expression of it. Religion may be real and yet be ineffectual. The Disciples ought to have succeeded. We also ought to succeed in many things where we fail. We repeat the Lord's Prayer and the Twenty-Third Psalm. We recite the Apostles' Creed. We may go farther and be able to subscribe unhesitatingly to the Athanasian Creed and the Westminster Catechism. *What we lack is power.* We make our proclamation but nothing happens.

WHY DID JESUS NEVER FAIL

Why did Jesus never fail? The answer is, the oneness of His experience with God. Everything which the

Eternal God had was available to Jesus. Because of the oneness of His experience with the Father, the identity of His own life with the life of the Father, He could do the very thing which His Disciples failed to do.

Everything that Jesus has is available to us. But it is on condition of our identification with Him. It may perhaps be beyond the range of possibility for us to be as perfectly identified with Jesus as He was with the Father. Jesus was truly human but He was also truly Divine. We may not deny that His Supernatural Birth accounts for much that appeared in His earthly life. This does not do away with the fact that Jesus in His human nature lived sublimely and acted Divinely. We may do the same to a degree vastly beyond ordinary experience. Wherever there is a lack of harmony between God and ourselves failure is bound to come. The secret of our defeats must be ascertained before we will uniformly succeed.

If honest in our desires we will give battle and gain victories when we have learned how to be absolutely identified with Jesus. There was no lack of desire on the part of the Disciples; neither was there a lack of determination. What they did lack was such a relationship with Christ and such an identity with Him as would make His power even though He were on a distant mountain, available to evict the evil spirit in the afflicted lad.

THE TRUTH ABOUT GOD AND MAN REVEALED BY JESUS

Jesus had as His great purpose making known to men the truth about God and the truth about man. When He had presented the truth about God and truth about man, the relationship between them could be understood. No one who has ever lived on this earth has known the truth about God save Jesus Himself. He knew the totality

of truth about God. He had a perfect experience with God the Father. This is what makes His word entirely reliable. Having had this marvelous and complete experience with the Father He was able to do anything that God could do. Whatever was essential to the fulfillment of His mission in the world He could do. It is equally true that whatever is essential to the fulfillment of our mission in the world we can accomplish when we have a complete experience with Jesus Christ.

JESUS' USE OF THE LAW OF SUGGESTION

In His work of healing Jesus employed the law of suggestion. We hear a great deal about that law to-day. When the man with the withered hand stood before Jesus He did not simply pour into him the Divine power that restored him without his coöperation. What did He do? He said, "Stretch forth thy hand." The suggestion was one of ability, completeness and wholeness. He suggested to the man the ability which he did not know he had. The moment Jesus suggested to the man that he had the power to stretch forth his hand he did it.

This does not imply that any ordinary suggestion could have accomplished the same result. When Jesus made the suggestion of a certain ability, He imparted the extraordinary power He Himself possessed, and thus the individual became conscious of ability within himself. To the paralytic who could not walk, Jesus said, "Stand upon thy feet." Here was a suggestion of wholeness, health and ability to walk. Had this anything to do with his restoration? Without doubt. If not, why was it that it is recorded, "He could not do there many mighty works because of their unbelief"? Jesus made no discrimination between physical and spiritual healing. They were alike to Him. "Wilt thou be made whole"

applied to every feature and phase of personality. We are now very close to the secret of the failure of the Disciples to heal the demoniac.

EFFECTIVE SUGGESTION MUST BECOME SELF-SUGGESTION

The Disciples had already witnessed the result of the application of the laws of suggestion. They had not analyzed these laws. They had probably entered into no careful study of them. They had however seen them applied. When they undertook to employ them in behalf of the afflicted lad they were not able to do so. Jesus took the opportunity to teach them and all the world through all time this important lesson. No amount of suggestion will accomplish anything until it becomes self-suggestion.

My suggestion of healing does not do you any good until it becomes a part of yourself and you make it a suggestion to yourself. You can give a laboratory analysis of bread, but it will not give strength to an individual until he partakes of it and it becomes a part of him.

You may study the facts of nature to the end of life; it will not amount to much until you are able to use those facts in the health-promotion of your own being and that of others.

The psychology of life is quite as important as the facts of life. Everything which is involved in psychotherapy was practiced by Jesus. Whenever He was able to make His own suggestion of health and power the suggestion of the individual whom He was seeking to help, something immediately happened.

Results were gained because He had implanted His own suggestion in the minds of those He was seeking to help. This in turn produced a faith which connected

the soul with the Omnipotent God. When this is done things always happen and happen quickly.

SUCCESSSES AND FAILURES TRACEABLE TO HEART AND SOUL

Jesus taught that the successes and failures of life are not matters merely of intellectual apprehension, but have their roots in the human heart. This needs new emphasis to-day. With our present world restlessness it is important for us to get back again to a recognition of the significance of personality. What the Bible calls heart is the very essence of personality. Jesus proposed to explain to them and to us that success and failure in life are not questions of accumulations of fact nor of logical reasoning, but depend upon motive and motivation.

Relationship with God is the essential matter. The whole Sermon on the Mount deals with this same thing. While Jesus never minimized *doing*, He stressed *being*. He taught that doing is entirely a matter of the expression of being. The Sermon on the Mount abandons the method of the Ten Commandments. Jesus says nothing about Thou shalt not do, but he does say over and over again, "Thou shalt be." Being is a heart matter. What we are in our very innermost souls is what God takes notice of. What I am determines what God can do with and through me. What I profess is important but not as important as what I am.

Camouflaging and counterfeiting are always possible. They never work with God. Jesus knew what was in man. This enabled Him perfectly to interpret character and to understand the reason for both success and failure. It was the practice of our Lord to lead people away from restraints and problems to meditation and

prayer. Why? Because, not in an analysis of problems but in self-consecration, relationship with God which effectualizes life is made possible.

IMAGINATION AND ACT MORALLY ONE

Jesus declared that dominant desire determines individual destiny. Imagination has the same moral value as an act. Purpose and performance are one. Entertaining an evil in the mind is exactly the same as demonstrating it in act. An idea does not have to have an outward expression to give it moral quality. Entertaining evil thoughts is precisely the same as performing them so far as moral value is concerned. Not to entertain righteous thoughts is to leave the soul without power. Overcoming evil with good generates power in the soul. The failure of the disciples to-day is not due to the fact that they do not understand how Jesus did things; it is rather, because something is wrong in life.

The surrender of the lives of those who failed to evict the evil spirit had not been complete. They placed their dependence on doing things the way Jesus did them. The seven sons of Sceva produced the formula and pronounced it but they got no results. They had an intellectual apprehension, but no heart devotion.

It is absurd to expect the results which Jesus secured without the motives which animated Christ and the power which He exercised. Christianity is a way of life; but it is vastly more. It is life itself. Going through motions in imitation of the way Jesus did things does not make the Christian life. Jesus was possessed of a redemptive passion and a redemptive power. He was always conscious of the availableness of the wisdom and power comprehended in the word "God." Through Christ we may also be sure our need will be met.

THE ENVELOPING PRESENCE OF GOD

Jesus instructed His Disciples as to the necessity of the envelopment of the spiritual. But this was not all. There must be an incarnation of the spiritual. God must be in them as well as around about them. His answer to the Disciples was very brief: "This kind cometh forth by nothing but prayer and fasting." He got at the very heart center of things when He said that. It was as though He had said: "Ye did not fail, my beloved Disciples, because you failed to use the right words or because you very zealously addressed yourself to the afflicted young man; but you failed because you were not in complete communion with God. You furnished no avenue through which Divine power could be poured.

"The waters are ever ready to turn the wheel, but through your own inhibitions the current has not been turned on. The dynamos are operating in full power, but what does this avail if contacts are not made? At the very moment when you need communication from God you do not get it." Any suggestion human or Divine must find access to the soul before it can produce any effect.

CORRESPONDENCE BETWEEN SUGGESTION AND LIFE

It is worth while to note that only those suggestions which correspond to the life we are leading, will readily find access to the soul. Those who are leading ungodly lives do not receive God's suggestions to them. The spiritual teaching therefore has little effect upon one who is deliberately practicing what God condemns. Such an one may read the Bible but the message does not get through to the soul. Now the counterpart of all this is intensely interesting.

In the Holy of Holies where the Ark of the Covenant

was, there were flaming cherubim always revolving a protection and prevention of any evil thing profaning the sacred object. Precisely this is true with respect to the soul. It is so ordered that evil suggestions of men have no power of access to our souls provided they are filled with the holiness of God. The suggestion is destroyed before it reaches the soul itself. When the heart is right with God the flaming cherubim of righteousness act as a sentinel at the entrance gate. All the talk of "malicious animal magnetism" is mere piffle. There is nothing in it unless we yield ourselves to it.

The enveloping Presence of God causes the fiery darts of the Evil One to fall at our feet. "This kind cometh forth only by prayer and fasting." The flaming cherubim at the gate of conscience will protect us against all the evil machinations of Satan himself. Nothing incompatible with the inner life itself can ever enter save by our consent. Therefore if the desire of the soul is for God and for righteousness, be sure of this: we are immune from evil suggestion. Prayer and fasting assist us in concentrating upon God. When we have concentrated upon God affectionately, devoutly, Infinite resource becomes immediately available.

IMMUNIZED FROM WRONG SUGGESTION BY PRAYER

The custom of fasting was very much in vogue in the time of Jesus. The Jews had their regular fast days. A half century ago, fasting was practiced by church people in New England. The purpose of it as a religious custom has always been the same; namely, to aid in concentrating thought upon spiritual things. It was a departure from the customary satisfaction of appetite, with a view to spiritual contemplation.

Prayer has the effect of creating an enveloping atmos-

phere and opening avenues through which spiritual supplies may be received into the soul. Prayer awakens a deep desire for Divine things. The Christian life can never be developed very far, without the aid of prayer. The prayer life establishes very direct connections with the Lord of Glory Himself. Only a prayer life can be a power life. It is the life of progress which becomes the life of victory.

The prayer life is inevitably a meditation on and communion with God. This of course transforms the soul until it bears the likeness of the Saviour Himself. We become like Jesus only through His inpouring of Himself into our hearts. The prayer life is also the joy life. Sometimes a criticism has been offered that a prayer life makes one parasitic.

It is objected that people turn to God for things they should secure for themselves, and thus become indolent and unresourceful. It does not work that way. True prayer life is not lacking in the expression of personal energy. Indeed the inevitable issue of a prayer life is altruistic action. To meditate and pray in order to attain the largest and best self-expression, is more desirable than we realize. A lack of this practice fills the Church with religious ineffectives and derelicts. Zeal in Christian conduct increases the fervour of one's soul in prayer.

PRAYER AND FASTING CREATE RECEPTIVITY

One of the immediate effects of prayer and fasting is to give to the soul receptivity. This is the one thing God desires in order that He may fill us with Himself. The sunlight upon the earth causes the seed to germinate, because in nature receptivity is a constant condition. Nature responds to sunshine. There is only one way to evict evil. It is by introducing the spirit of God. Pre-

cisely that was what Jesus did when He said to the evil spirits, "Come out of him." He filled that life with Himself and there was no room for the powers of darkness there. You can never get air out of a bottle by shaking it. It is easy to remove the air by pouring water into it. It is the positive and constructive side of life with which Jesus is concerned. Prayer and fasting with a constructive energy exercised in behalf of humanity can accomplish wonders. Not by any exercise of volitional energy did they drive out the evil spirit. No more can we. The house swept and garnished, but empty, furnished an opportunity for the return of the evil spirit. The last state of that man is worse than the first.

Eviction requires the incoming of something to take the place of what is evicted. There is only one way to stop profanity and that is to engage in praise. A man who praises God does not desire to be profane. The thief does not stop stealing by saying he will, but by occupying his time productively. The vicious man does not cease his viciousness by declaring "From this time on I will be generous and agreeable;" he does it by devoting himself in the interests of human need. When he sees the want and woe of the world and undertakes to ameliorate them his viciousness is gone.

The man who is envious of his neighbour will never get rid of envy by saying, "This is wrong; I will envy him no more." He does it by studying how to gladden and hearten and bless the very life he has been injuring.

CULTIVATING THE ALTRUISTIC SPIRIT

The cross and crabbed man ceases to bring dismay and sorrow upon others the moment he begins to broadcast the spirit of gladness. Children should be taught

this. Students in our universities should learn to practice happiness by becoming interested in the success of others. The true sportsman will applaud the racer who passes him on the way to the goal. The business man with soul nobility will rejoice in the prosperity of a fellow merchant even though he may find himself in straitened circumstance.

It is not opposing evil that makes us good. On the contrary it is doing good that leads us to oppose evil. A holy passion of love for God overrules all evil in the soul. Jesus uttered a great psychological truth when He said, "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

FAITH INDISPENSABLE TO THE EVICTION OF EVIL

"Why could we not cast him out?" A lack of prayer and fasting! In other words a lack of an appropriating contact with God. An unshakable belief in God's willingness to accept us as agents of blessing, guarantees our becoming a beatitude in the world. Never were greater demands made upon disciples of Jesus than to-day. Evil conspiracies abound. Apostasies everywhere result in impotency. The powers of darkness have their forces well organized. Entrenched vice throws out its challenge. This conspiracy of unbelief is determined if possible, to move the Church from her foundations. A unification of religious forces will not result in overcoming the powers of darkness. A better organization will have no particular effect.

The only way whereby we can cure modern demoniacs is by availing ourselves of true supernaturalism. Our passion for God will mean the destruction of the forces of darkness. A definite and unbreakable connection with the source of all good, will empower us for the

arduous tasks of to-day. A new prayer passion will indefinitely multiply the ability of the Disciples of Christ. "This is the victory that overcometh the world, even our faith."

XIII

THE INSPIRATIONAL LIFE

"He breathed on them and said unto them, 'Receive ye the Holy Ghost'"—JOHN 20: 22.

"But ye shall receive power when the Holy Ghost has come upon you."—ACTS 1: 8.

THE Gospel for an age of thought must be distinctly inspirational. It must have the power of awakening in the soul a sense of the Divine Presence. The inspirational life is a life inbreathed of the Holy Spirit. It is definitely Divine. The moment the Holy Spirit is received into the soul, the natural partakes of the supernatural.

Jesus employed the strongest expression which He could to indicate the definite impartation of God to a human personality. Jesus laid great emphasis upon the fact that when He had departed from this world as a visible presence, God the Spirit would be an omnipresent fact, universally available, and would empower the Disciples to fulfill their mission in life. He fully realized the impossibility of Christlikeness without Christ indwelling. He proposed the highest ideals, but with those ideals, He gave the encouraging assurance that they could all be realized, by and through Himself as a new incarnation in the soul of man. This serious and beautiful assurance of our Lord came after His resurrection. It became the comforting guarantee to the Disciples that a life of victory was possible to them. It emboldened them to undertake the difficult task of propagating Christianity in the face of violent storms and opposition. Here we have the explanation of why these Disciples were willing

to go to martyrdom and did, without complaint and with calmness. It was all because they had become empowered by the Holy Spirit, to endure anything and everything essential to the fulfillment of the Master's mandate.

"Plus ultra" is the inspiring legend confronting the thoughtful student at every frontier terminal. The circle of the demonstrated is ever widening the realm of the unrevealed, yet forever available. The inspirational life never regards periods as finalities. They are not even terminal points, but they are gateways to the unexplored and undemonstrated. Each successful conclusion for the Christian represents only a new beginning.

We name the concluding period of academic study "Commencement" because it is an inauguration of the larger term of study in life's great university. In like manner we designate each conclusion of an appointed task in the Christian life, as a beginning rather than as an end. The retrospective and the reminiscent have a proper place in our contemplations. But the great thing in the Christian life is outlook through inspiration. It is a striking characteristic of Christian experience that the future is always fascinating, always inviting. All great questions and problems of life, religious, sociological, scientific, political present a kind of challenge to serious men and women. Congratulation and felicitation are appropriate whenever some superb task is completed, but far more important is the contemplation of the privilege of going on.

The inspirational life has its regulative principles within, and works under the spell of benign compulsions, which lead to heroic endeavour without in the least limiting the freedom of the will. The Holy Spirit's inbreathing is in no sense substitutional but complementary and supplemental. Such a life draws unceasingly upon in-

visible supplies, and because Divinely reinforced is enabled to contribute continuously without exhaustion. It can impart unremittingly without depletion. Like the cruse of oil, and the handful of meal, it is undiminished, though continuously outpoured. Being inbreathed of God, such a life in turn inbreathes or inspires other lives, and becomes therefore doubly effective through what it receives and what it gives.

THE PURSUED AND THE ATTAINED

To every aspiring soul, the wide disparity between the pursued and the attained is nothing less than appalling. We are overawed by the sense of the potential mood. We are overwhelmed by the sense of the imperative mood. MAY and MUST stand so far apart and yet so closely related that you are never able to contemplate one without the other. Between the ideal and the realized the vastness of the distance would be disheartening, were it not for the unmistakable assurance that Divine wisdom and power are available through the Holy Spirit.

The ideal, as it is presented to us in Revelation, always appeals to us as the possible. However exalted the conception of life presented, yet when we are definitely related with God, we have the inner feeling—far away as this seems, it is yet possible to me. "I ought, therefore, I can." Such was the dictum of a philosopher who, unlike most men of his day, recognized the inseparableness of duty and ability. We are utterly unable to free ourselves from a sense of obligation to do the very thing that unaided finiteness is ever scornfully telling us is impossible. Our very intuition declares that every duty imposed by God can be performed. "I ought" is affirmed by the conscience respecting much which is vastly beyond the power of our natural ability.

How can we reconcile this urge to great undertakings seemingly so far beyond us and so utterly hopeless? Right here faith comes to our aid. The pull and pursuit of a flying goal would make life confusing and even chaotic if we were left to unaided finiteness. If we could depend upon nothing other than our own inherent and developed forces ethical requirements would stagger us. The multiplied trials and temptations of life would easily overthrow us, but for the fact that God Himself comes to our rescue. On the human side, faith and faith alone, can sufficiently appropriate the supernatural to make the qualms of conscience consistent. An undefined sense of justice insists that ability and obligation must always be in equilibrium. Who would be willing to believe that our highest conceptions, our sublimest ideals, are but tantalizing Utopias, dooming us to lives of baffled endeavour and ultimate defeat?

Faith answers the soul's yearning cry for enough of Almightyness, to enable us to move on aggressively, though every step be contested. We believe we can reach celestial summits where all the beatific glory of transfiguration becomes a normal experience of life. Every widening of the intellectual horizon, every new discovery of truth, increases the demand for an availing and an achieving faith. We must develop ability to appropriate and utilize the invisible. We must be able to employ intangible treasure for our enrichment. We must learn to connect up with the eternal throne itself. It is strange that we are willing to grovel along in a poor commonplace sort of way when we might a thousand times increase our personal efficiency.

Human aspiration utterly fails to experience satisfaction through the offerings of the sense world. Equally evident is it that processes of mentality, however ener-

getic and persistent do not result in contributions to personality that will meet the wants of an aspiring life. The longest chain of logic stops short of what is felt to be the final goal. Faith and faith alone can carry us on to that goal. Destiny is a great word. It points to an objective as high and as holy as origin. To the Author of Life, must we look for the inbreathing which will enable us to move on toward perfection.

DIVINE RESOURCE ACCESSIBLE AND AVAILABLE

We are conducted to the borderland of the defined and the demonstrated, and we are bidden to look out upon the vast unknown with the eye of faith. Moses from Pisgah's peak visited the land of promise. It was as real to him as though he had set foot upon its soil. We, too, are able to see the invisible; to appropriate and enjoy what is both immeasurable and intangible to the natural senses. Natural and revealed religion alike declare for a communicating, contributing, empowering God. Faith forms the connection between the measurable and the infinite. Soul satisfaction can only be understood in terms of worship and service. Our greatest incentive to service lies in the conviction that the invisible treasure which faith undertakes to make our possession is a reality. We are not following cunningly devised fables; we are not living in dreamland; we are not chasing pots of gold at the foot of the rainbow, when we live the faith life.

CONSCIOUS PEACE DEMANDS CONSCIOUS POWER

Conscious peace is impossible apart from conscious power. Hope dies in the presence of helplessness and weakness. Ability is indispensable to complacency. Power itself is an inspirational thing. God in nature has

so ordered that judicious employment is the primary condition of increased bestowal. The man who hides his talent pauperizes himself. To decline to develop the germinal forces within us is to imprison life with no hope of release.

Just as automatic generators of power act to produce only the power called for in actual service, so also God refuses to contribute added ability of any kind unless it is to be advantageously employed. The life which seriously undertakes great tasks, will be reënforced for those tasks. The incompetents of the world, however favoured or famous they may seem, are those who are not engaged in any work for the benefit of humanity, or the glory of God.

Edward, the Black Prince, at the battle of Cressy, three times sent pathetic appeals to his father calling for reserves because he thought the battle was going against him. The reserves were refused, and finally his father sent a message as follows: "You have a father who loves you too much to withhold help when it is needed, and one too wise to be ignorant of what is really required." Much more true is this of the Infinite Father whose resources are measureless. Soul power is not determined by evolutionary processes, but rather by vital and immediate connection with God Almighty, insuring prompt response to the soul's sincere call for help. Such help comes frequently in the way of encouragement to us to employ more successfully what we already have.

God puts no premium upon idleness or self-depreciation. We realize our ideals not by beatific contemplation, but by an achieving faith, and an energetic devotion. The world is rich in knowledge and in wisdom. It would be absurd to disparage the wealth of human learning, from which we may draw. Nothing would be more

stupid than to suppose any possible advantage accrues through ignorance or idleness. Our great libraries are running over with the ripest thoughts of mature minds in all the realms of learning. Our natural intelligence would lead us to avail ourselves of such wisdom.

Our public libraries are wonderful testimonies to the toil and devotion of men and women of the past and the present. They constitute a great reservoir which may be employed to slake the thirst of youth for learning. Yet how poor would life be if its only treasure consisted in the defined, the demonstrated, the measured, the visible, the tangible! Schopenhauer, among the philosophers, reveals the fact that a sense of emptiness and inability is felt when faith is abandoned. His experience declares, once and for all, that life becomes drab indeed when faith ceases to make her contribution. His destructive and despondent mood resulted in a hopeless pessimism.

Dean Swift, caught in the maelstrom of doubt, found little incentive to effort, and nothing to gladden his sad heart at the sunset of life. Matthew Arnold employed beautiful imagery to clothe his thoughts, but he could not conceal the fact that night, dark and rayless, with its cold and chill, rested heavily upon his soul. His latest years were spent in unrelieved peacelessness. The seductive charm of *The Light of Asia* can not possibly blind one to the fact that Arnold had lost the higher vision of the Light of the World. The life which is lacking in the inspirations given by faith, is vividly portrayed in all of its gloomy hopelessness in James Thompson's *City of Dreadful Night*.

NINETEENTH CENTURY PESSIMISM

When last century, philosophy had proven faithless, and the world turned to science in the hope of finding

some relief, a crass materialism resulted. The declaration that nature is both inexorable and pitiless, and that the world could not have been the work of a God of Love, led the world steadily toward Atheism. Darwin, Haeckel, and Lewes, all presented theories of life which left no place for any true ethic in nature. Such cosmic antagonism to revealed religion, as they found, was felt by believers to be untrue to facts well known, and the reaction against their position was strong both inside and outside of the Church.

Without disparaging the intellectualism of Hume, the powerful mentality of Kant, or the poetic beauty of Arnold, this is to be said of all of them: that they utterly failed and still fail to awaken the highest aspirations of life. None of them furnish any adequate incentive to self-sacrifice. The reason is not far to seek. The life which they knew was not the inspirational life. To-day a multitude of eminent scientists disagree absolutely with all of those who disregard human responsibility and accountability. Among the poets, such men as Browning, Tennyson, Wordsworth, Bryant, Whittier, Keats, Longfellow, are thoroughly inspirational in their writings and have made valuable contributions to faith in the Highest and Holiest.

Faith which produces the inspirational life is not to be confused with mere credulity. Faith is never blind; it is always rational. It rests upon immovable foundations of reason. It is faith, and faith alone that reveals the naturalness of the supernatural, and the reasonableness of the superlogical. We have been moving steadily into a zone of thought which has as its slogan "Nothing above the natural order." The only music heard while we are in this zone of fog is the monotonous sound of the fog-horn. There is nothing melodious and nothing

harmonious while one remains in such a zone of thought. It is an attitude prejudiced against revelation. It approaches Christianity with a sneer, and its criticisms reveal the bias of hardened hearts. Reverent and unprejudiced inquiry by all means let us have.

It need not be supposed for a moment that the scientific and philosophical research of to-day is entirely devoid of spirituality. Indeed there is a group of scientific men standing at the very apex of human achievement, who present a spiritual incentive, and a spiritual objective with all the force of evangelical theologians. Eminent students in all departments of learning, devoutly Christian and commandingly intellectual, find no contradiction between revealed religion and true science. The demands of reason are continuous and inexorable, but reason can not answer her own questions or solve her own riddles until faith comes to give supersight, and insight.

HARMONY WITH INFINITE WILL

Life is truly inspirational only when harmonious with the will of God. Exalted ideals are ever present to the soul truly inspired. The life of Jesus was not only inspirational; it was thoroughly revolutionary in its ideals of life and living. The false estimates and motives which had so long obtained, were corrected by Jesus, who set a new value upon the worth of the individual, and presented human personality as God's highest opportunity. Jesus reversed the mathematical order as applied in the material world. He taught that men lose in order to gain, and that they must suffer temporary defeat to have permanent victory. He taught that men attain eminence through humility. We are to multiply by dividing; die in order to live, and give in order to re-

ceive. The paradox "When I am weak, then am I strong," uttered by St. Paul was declared by Jesus to be the greatest of life's realities.

Jesus manifested His greatest sympathy and interest in the nethermost and the hindermost who aspire to something better. His word of cheer was for the man outranked yet running. He taught the graciousness of sympathy, the sublimity of humility, the dignity of self-effacement, and the divineness of sacrifice. He declared for a brotherhood universal, for a political and social economy highly ethical. He insisted upon a recognition of the unity of the race.

The ideals of Jesus stand to-day as the most perfect expression of Divine purpose the world has ever known. They are ideals exalted, inspired, toward which humanity must ever strive if progress is to be constant and uninterrupted. Materialism and naturalism prohibit the highest conception and the finest distinctions of life. One of the distinguishing characteristics of faith is its creative quality. The art galleries of the world, the libraries of the world, the inventions of the world as evolved by human genius, indeed the entire history of human achievement, declare unequivocally for faith's inspiration.

The paintings which make the strongest appeal to the soul were wrought by men to whom God had said, "Receive ye the Holy Ghost." The musical compositions which live, and are perennial fountains of joy, the great oratorios, the hymns of the Church, all have been the result of God's inbreathing. It is when men and women are fairly saturated with the Divine Spirit that they move to those high levels of thinking and doing which immortalize them. Right here we find the distinction between a statesman and a politician.

ACTUALIZING IDEALS

The most exalted ideals are comparatively valueless until the fires of a great conviction blaze in them, and heroic courage undertakes to practicalize them. Timidity and hesitancy are natural because of the apparently stupendous magnitude of the tasks which confront any man who honestly seeks to actualize life's ideals. Human ability is nowhere more resplendent than when expressing power of initiative. Not following precedent but making precedent is the mark of greatness. The Creators of enduring literature, the founders of states, and the builders of nations all have possessed an intrepid spirit of venture.

The history of Christianity is a record of one long series of courageous initiations. These initiations have led the world to new social and industrial achievement. The history of our own country is particularly rich in expressions of the wisdom and purpose of inspired personalities. Faith alone can produce the calm assurance which will lead to stupendous undertakings, and the inaugurations of great social movements for the betterment of humanity. Last century witnessed the successive moods of Atheism, Agnosticism, Materialism, Naturalism, Rationalism, and Idealism. Faith triumphantly passed through all these and compelled each of them to make some contribution to her own victory. The cycle was completed, and now we are entering again upon the same dismal round of unbelief, with its depressing and degenerating influence.

At the beginning of Christianity, Hebraism, Romanism, and Hellenism, challenged her advance. Each in turn was conquered, and each one made some contribution to the onward march of truth. Recently an unfriendly science and a hostile philosophy have been compelled to

pay tribute to Christian faith. The apostles of doubt and negation sing their dirges, while faith chants her pæans of victory.

Faith stands for the truly inspirational life, the life inbreathed by Christ. She asserts herself particularly in behalf of the poor and the friendless and builds conspicuous witnesses to her power through men like Mueller, and Bernardo. She goes to the darker places of our cities in the name of University settlements, and kindred philanthropies, awakening hope, and stimulating ambitions where these have been lost. The Gospel declares for civic righteousness, social purity, and is the soul of all true humanism.

When the world loses her high ideals, because intoxicated with her own powers of intellection, resting her hopes on a false science, and a cold materialism, the Gospel comes to speak inspirationally to men and gives them glimpses of the Glory of God and the grandeur of goodness. Never more than now did the Christian Church need the word from Christ, "Receive ye the Holy Ghost." Whenever the Church will heartily respond to this appeal she will become aggressive, and will engage herself with new zeal to save a lost world.

POWER OF ACHIEVEMENT

Unfinished tasks confront us on every hand. Sustained effort requires rather a larger and deeper inspiration than impulsive attack. "This man began and was not able to finish," is the derisive and sometimes pathetic refrain as we look upon the unfinished buildings all about us.

Every spiritual advance of to-day is challenged. The most approved methods of yesterday are spurned to-day. To carry to completion a comprehensive program tests

both faith and courage to the uttermost. Nothing but the reassurances of faith can keep alive the fires of enthusiasm in the presence of the chilling snows of adverse criticism. Spiritual imperialism is the high aim of God-inspired souls who have been inbreathed by the Holy Spirit.

John Stuart Mill said, "Life is for knowledge." Herbert Spencer said, "Life is not for knowledge but knowledge is for life." Faith says they are both right and all is for the imperialism of spirit.

Persistency in great undertakings demands a right perspective and then the Divine inbreathing. It is the unremitting and unwavering pursuit of impossible tasks that will insure ultimate coronation.

PARALLELING THE PURPOSES OF GOD

That God has a plan and a purpose for each individual life is plainly taught in the Gospel. The acceptance of that fact has everything to do with undaunted engagement. In the pursuit of ideals far beyond present attainment, the assurance that we are paralleling God's own program for us aids tremendously. As we struggle up determined to reach sun-kissed summits, how heartening to know that it is the intent and purpose of the Almighty that we should have the joy of success.

Paralleling the purposes of God is not only a duty but our highest privilege as well. It is our one and only guarantee of making life worth living. Leave out God and you leave out grace, goodness and glory. Christ's unique place in the history of the race lay in this one fact: He paralleled the purposes of the Father at every point and in every particular. He identified Himself with the Father invariably and had a constant sense of the Father's coöperation and approbation. The control-

ling objective in the life of Jesus was God's approbation. He had it and knew He had it. It was peace and joy to Him.

Life becomes truly eminent in the fulfillment of the Divine will and in no other way. There are volumes of truth in the Westminster Catechism answer to the question, "What is the chief end of man?" "The chief end of man is to glorify God and enjoy Him forever." But how many people, even among those who make a feeble effort to glorify God, really ENJOY HIM? We seem to fail to understand that God is not only to be obeyed but ENJOYED as well.

The true Christian life should not be sternly lived as a burdensome duty but should be exultant. When a person can seriously and truly say of his chief activity, his vocation or avocation, "To this end was I born and for this cause came I into the world," that man is finding zest in living. Sacrifices are made with gladness. Peace is in his soul. God Almighty is not to be regarded as a distant spectator but as a sympathetic participant in all noble action. It does make a difference to Him whether or not we succeed. God programs no failures for any immortal soul. Never. Let the will of God become the law of life and progress is as sure to follow as is sunrise after night. All the powers of earth and hell can not thwart the purposes of a man who is carrying out the program of the Creator. We can defy storms and darkness when God's smile lights the way.

WHAT IS WORTH WHILE

With regard to Life's activities a perfectly legitimate inquiry is "Does it pay?" A thousand voices are luring us to conduct not approved by conscience. Causes without number appeal for our support. Whom shall

we heed? What voice shall we obey? What will bring lasting reward? Life is struggle, conflict, WAR. Waste is wickedness. Defeat is disastrous. Failure is crime.

A very eminent political leader in New York was asked on his seventieth birthday for an expression of his view of life. He answered: "My years have been many. Some of them have been successful. Many of them have been barren. None of them have been worth while." What could be more dismal than such a Jeremiah as that? It was a pathetic confession of failure to follow God's plan. No true disciple of Jesus could possibly give expression to such a view of life. Who would be willing to experience the struggle, the weariness, the aggravations, the burden-bearing of life and then say at the end "Not worth while"? There is no slightest need of it.

No fatalistic conception of the universe can possibly make life worth living. If the individual is merely a product of chemical forces with no guarantee of immortality, life then is less than worth living, it is an unmitigated evil. The lament of Lord Byron while he was yet in his youth is a pitiful confession that a life of unbelief is a life of distressing disaster. He says:

" My days are in the yellow leaf
The flowers and fruits of life are gone
The worm the canker and the grief
Are mine alone."

Jesus said, "I am come that they might have life and that they might have it more abundantly." He made it evident that His coming into the world had one great purpose; namely, the abounding life. What word in the English language is more weighted with meaning than the word "LIFE." To the Christian this is vastly more

than existence. Until man is more than the natural man he is a little less than human.

THE CONDITIONS OF DIVINE INBREATHING

What are the conditions to be fulfilled before the disciple of to-day may receive that manifestation of divine power, represented in the act of Jesus when "He breathed on them and said 'receive ye the Holy Ghost' "? Man has first to recover the lost image of God in whose likeness he was created. This he does by the willing acceptance of Christ as Lord and Saviour, having repented of the sins he has committed. By his own act man loses the glory given him when created. It is SIN that spells disaster to the human race. The worst of all sins is the rejection of God as One worshipped and served. When man has accepted Christ, then Christ's inbreathed love and power equip him for all the higher tasks of life.

Christ's imperative to every child of the human race is, "Ye must be born again." We are saved from the guilt of sin and the love of sinning in just one way: trust in the atoning act of Jesus Christ and full commitment of the soul to God. This is the blessed beginning. Salvation thus received is to be worked out. "Work out your own salvation with fear and trembling for it is God who worketh in you to will and to do of his good pleasure."

Salvation through resident forces, is the worst of all delusions. As a matter of fact it does not work. Not in a single instance in all the history of the human race has any man been brought from death unto life and from sin to righteousness through resident forces in his soul. It is the testimony of untold millions that the acceptance of Christ removes the sense of guilt which

weighs like a mill-stone on the heart of one who has awakened to the true nature of sin.

Nothing seems at first more purposeless than the throwing of the bobbin in the Gobelin Tapestry works. No appreciable plan is in view at first. As time advances harmony and order appear and at last a wonderful picture, just as designed by the artist, stands out in all its loveliness. Unless the worker carefully follows the pattern, the work will be a failure. Precisely this is true in life.

DEFEATING GOD'S PLAN

Often it is said man can not defeat the plan of God. But he can. "It is not the will of your Father in Heaven that any should perish." Very well, but millions do perish. They wilfully refuse God's offers of mercy and so defeat His plan. Of course God's great scheme of life can not suffer defeat.

"Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs
And works His sovereign will."

A tiny bit of steel in the compass box will nullify the value of the compass and defeat the designer's intent. A little sin unforgiven in the compass box of the soul will carry one far out of the true course and cause him to be wrecked or stranded.

The pleasure passion, the power passion, the pre-eminence passion and spiritual inertia will any one of them defeat God's plan for an individual life. Only a threefold faith will make us irresistible in our undertakings. Faith in God, faith in our fellow-men and faith in self. Such a faith is the gift of God. It can not be

worked up by willing it. It comes only through prayer and a study of God's will revealed in God's Book. More especially it comes by the inbreathing of Jesus Christ into the very innermost soul and then the abiding presence of the Holy Ghost. To be inspired is to be stabilized, vitalized and empowered. The Master looks lovingly upon every disciple of to-day and says "Receive ye the Holy Ghost."

XIV

WINNING A PLACE IN GOD'S UNIVERSE

"To him that overcometh will I give to sit with me on my throne, even as I also overcame and am set down with my Father on his throne."—REVELATION 3: 21.

THE Gospel for an age of thought must be one which will contribute aspiration and power to the individual life. It must make life worth while. How dismal the outlook of a life which carries no assurance of success! What could be more depressing than the thought that the labour, the burden-bearing, the disappointments and the sorrows of life are to have no adequate reward? The Christian Gospel is one continuous declaration that climbing the hill of difficulty insures summit rewards. Good cheer is the one note sounding clearly through the entire Gospel message.

WHAT THE WORLD WE LIVE IN HAS COST

The implications of the text are obvious. A place in God's universe is won, not made. By virtue of existence we are not guaranteed any exalted position. Achievement means a continuous expenditure of effort. Only hard, unremitting devotion to a task can ever place us in a position of importance. It is gratifying to know that every individual with reasonable endowment can secure a worthy place in God's Universe. It is our business to make a mark on the world, lasting and lifting.

How long has the world we live in been in the making? There are all sorts of conjectures. The physical universe is thought by some to have been millenniums. It

is after all not a matter of so great concern how long the material universe has existed. A much more interesting question is, how long has the world of humanity endured? How long has the spiritual world required to reach its present condition? How long has it taken for the ethical ideals which are accepted as highest to unfold? It has meant something to build up our world. Who can measure the immensities of energy expended to give us the opportunities for progress and growth such as are furnished in our world to-day? Material benefits and blessings which we enjoy have meant the untiring devotion and unwearying effort of multitudes of men and women. Generation after generation has wrought in the interests of human progress and we to-day are the legatees of immeasurable treasure. It is no mere accident that we are able to appropriate a vast wealth which we ourselves have never earned.

The larger part of the riches we enjoy came to us without the expenditure of the slightest effort on our part. Nevertheless it cost somebody and cost heavily. Enemies to progress have appeared at every stage of the world's advance. Great leaders with vision have been voted down and beaten back. Initiative has met with rebuff and rebuke. No man has set out to improve conditions in the world without being instantly antagonized. Those who have sailed the high seas have been often under pitiless skies and amid challenging tempests. The march and countermarch of armies have echoed and re-echoed through the world for thousands of years and a new revelation of the costliness of life, liberty and the pursuit of happiness has been made in the last score of years.

We have only to contemplate the agonies of the World War to be impressed with the costliness of civilization.

A survey recently made by economists and students in Sweden gives us a new understanding of the awful expenditures in life and treasure represented in the awfulest sanguinary strife the world has ever known. Forty millions of lives were sacrificed. We have hitherto accepted the estimate of those who died directly as the result of the war, combatants and non-combatants at twenty-six million. Add to these, the large number more remotely affected and whose deaths resulted indirectly from the War and we have the total of forty million given by the Swedish economists, as the life cost of the War. Our experts have not yet reached agreement as to the billions and billions of treasure poured out to maintain the integrity of nations and the liberty of the world. The human mind is staggered in its effort to appreciate, even approximately, these facts. The truth is, no one is sufficiently gifted intellectually to comprehend with any fullness what millions of men and billions of treasure mean. It means practically nothing to the average man to state that the past quarter of a century has cost three hundred and twenty billions of dollars, to prevent the submergence of civilization. Add to all this the thought of the millions widowed and orphaned and you have a new agony to contemplate. Not fewer than nine millions of children were orphaned by the War. We are not to suppose, however, that all this has been a destructive process, for it has had its constructive features as well.

PHYSICAL, MENTAL AND SPIRITUAL FORCE

The expenditure of physical energy in maintaining civilization is simply beyond estimate. We have only to think of the terrific collisions in actual conflict, and the vastly greater amount of physical energy expended by

the contending nations, to understand the vastness of human energy poured out. But there is a costlier effort than the physical. Intellectual energy is of a higher order than physical energy. Think of what it has meant to bring the world to its present degree of prosperity from the standpoint of the thought world. Discovery, invention, the search for truth, the effort to delve into the mysteries of God's universe and unveil nature's secrets; the world of philosophy, science, art, literature, all these represent mental force without measure.

It is, however, when we come into the moral and spiritual realm that we learn the costliness of our world. If mental power is greater than physical power, soul-power is greater than either one. This is the most valuable energy in the world. Among usable dynamics, none can equal the invisible, intangible, yet real spiritual force continuously expended. The driving power of human volition reënforced by the Divine Spirit is awful, yet glorious to contemplate. It was spiritual energy that created the universe.

God's thinking formed our cosmic universe. There is no way even to conceive of the spiritual power put forth when this world was created. But if this be true, it is not less true that the same force which brought the world into being sustains it. There is a true creative evolution. It simply means that God is in His world, maintaining all He has created and that everything with which we have to do is in the last analysis an expression of spiritual energy.

THE THOUGHT FORCE OF HUMANITY IMMENSE

Who can understand the thought force represented in humanity? Created in the image of God man is unremittently employing the forces given him at creation,

as well as added spiritual forces in realizing the aim and end of life. Great moral decisions are calling into play the potential energies of the individual.

The question is often asked, is the world advancing? Is it growing better? Is human progress imaginary or real? We have but to contrast the conditions which obtain to-day with those which Jesus found, to reach the conclusion that progress is real and that the world is making an advance in realizing higher ideals. It is true that there are so many things squarely pitted against the higher ideals of life at the present moment, that a gloomy view of the future is often taken. It would not be difficult to reach a pessimistic attitude with respect to world movements, if we were simply to dwell upon some of the more striking evidences of regression.

A superficial study of crime waves and moral degeneracy would lead us to conclude that on the whole the world is sinking rather than rising. A deeper study will reveal the fact that in a thousand directions the thinking of the world is on a higher level and the activities of the world are at a nobler altitude than at the beginning of the Christian era. Heroic souls consecrated to the best and determined to lift the world, are putting forth their Herculean effort to improve conditions. They will not fail. The star of hope is undimmed in the sky of him who is vouchsafed clear vision.

MAKING A PLACE FOR OURSELVES IN GOD'S UNIVERSE

After all, the significant question is not how rapidly the world has improved or is now improving. There is a far more important question than this. Let us ask ourselves whether or not we are doing our utmost in the interests of world betterment. The academic question, "Is the world growing better?" may be argued till

doomsday without getting us anywhere. A practical question which is answerable by anybody is, What am I contributing toward world improvement? What progress would be made if every member of the human race were like myself? What reforms would have adequate support, what spiritual ideal would be followed, if each one did as I do, and thought as I think? In asking these questions we ask another which is of supreme importance. Am I winning for myself a worthy place in God's universe? Here is a matter of vital concern. The world of ideals and ideas was not a ready-made world. It represents a continuous creative process in which we have part. Nothing comes to our hand ready-made except the material we are to employ in making for ourselves an honourable place in the world.

It is often affirmed that the world owes us a living. But the world owes us nothing of the kind. Nothing is owed to us but opportunity. You may discuss fruitlessly to the end of time why God owes you this or that. You may be sure of this: that the Divine debt is always paid. Whatever God owes us He gives us. He does owe us opportunity; and He gives it. Even if He would He could give us nothing more than this.



THE GARDEN OF EDEN

The picture of the Garden of Eden, beautiful and wonderful as it is, carries with it the thought of responsibility. We read that man was placed in it to dress it and to keep it. Only by continuous activity, perfect as was their environment, could our first parents insure for themselves growth.

From the first it was a fixed law of God, that development must be on the lines of continuous activity, with the appropriation of whatsoever came to hand as raw

material. Pathways through the wilderness, wells in the desert, making the unattractive and arid areas bloom as a garden have meant physical and intellectual, together with spiritual effort.

Our Puritan and Pilgrim forefathers did not find the land under cultivation, with homes awaiting them. They transformed a wild country into a blooming garden by laborious self-sacrifice and toil. The gold ore has to be mined. It is a long way from the crude, reddish, mineral dirt, called iron ore, to the hairspring of a watch. It would be difficult to measure the combined physical, mental and moral efforts represented in a Corliss engine, a submarine, a palatial ocean greyhound, a radio broadcasting and receiving set, that employs ether vibrations to report the thought of the world.

Every student knows that his education is not received through any magical process. Scholarship is not found ready-made. The student must win his place in the university. The mechanic must win his place, or never have one. No matter what his genius, the artist will never be accounted among the world's celebrities without the expenditure of the best forces within him, in artistic directions. The world's libraries tell the same story. The position of men as thinkers has had to be won at tremendous cost.

The golden fleece of Janus offered opportunity only to the daring, the venturesome and the determined. The Nibelungen legend, with its story of the horde of the Nibelungs captured by Siegfried, was designed to teach the lesson that only through daring and courageous sacrifice can success be expected. This same truth is reinforced in the story of the Holy Grail. The long journeyings of the knights and their tragic experiences, emphasize the fact that the most worth-while treasure in

the world is gained through untiring devotion. It must be a devotion which laughs at storms, fears nothing, undertakes all things and wins out. In winning a place for ourselves we may lose many battles, but dare not lose the campaign. He who undertakes as "seeing Him who is invisible," though sometimes defeated in battle is sure to be victorious in war.

THE WILL TO WIN A PLACE IN GOD'S UNIVERSE

One of the worst features of modern psychology is the insignificant place it gives to the human will. Neither Freud, Jung nor Watson gives any adequate recognition to the worth of the human will. A mechanical determinism practically eliminates will force, as accountable for achievement. Man becomes a cog in a wheel and the laws of nature so direct the forces of nature as to determine what each individual shall or shall not be. This makes an individual a victim and not a victor. If this be true then we are the sport of circumstance. The adoption of such a philosophy of life leads inevitably to self-indulgence with no particular effort put forth to overcome opposing forces or to conquer enemies. What incentive can there be in such a philosophy, to engage constructively to carry out a building program? The teleological ideal is completely abandoned in Watsonian Behaviourism. It has almost no place with Freud or Baudouin. All this is strangely inconsistent with the Success-Psychology so persistently proclaimed by these same men. However much they may deny it, their mechanical determinism does cut the nerve of progress. How can there be responsibility if material predeterminations are as final as they indicate? How limited human possibilities are under such a theory of life! Without a sense of almost unlimited possibilities, there can be no

ethical standards to which we may repair, nor can there be high moral attainment.

Right here we find an explanation of a great deal of the degeneracy of our present day. Once abandon the idea that volitional energy is to be credited with our personal achievements and what chance is there for an appeal to youth to attain excellence of character or achieve high position in the world? Indeed, much has already been accomplished whenever a young man or woman concludes that through his own determination persistently followed must he reach success.

FALSE PSYCHOLOGY AND MORAL DEGENERACY

Young people in our High Schools are fed up on a false psychology which leads them to indifference in moral conduct. Traditional standards of morality are thrown overboard. Duty is scoffed at as the foolish idealism of a bygone age. The very idea of human ability must be associated with the thought of will as a determining factor. Such words as "Can" "Ought" "Duty" "Destiny" lose their meaning the very moment you abandon the idea of moral freedom. If our deliberate choices are not definite causes of conduct, then everything in ethics becomes chaotic.

Fortunately in every personality there is a saving element of common sense which utterly repudiates the false views of the Determinists. Without argument and without analysis we know in our own hearts that right and wrong are valid distinctions. Being free to choose our courses of conduct, our consciences hold us to account for them. Approbation invariably follows our right choices and self-condemnation our wrong choices. This is not by any means due merely to custom in human thinking. It is because of an essential reality inseparably

connected with human conditions. A verdict of self-censure falls upon us as inevitably and naturally as an unsupported object will fall to the ground through the power of gravity. Let us make up our minds that if we are to make a mark on the world worth leaving it will be because we definitely determine to do so. If posterity is to be benefited by our thinking and doing, it will be because we recognize the value of will power in attaining personal excellence.

MIND POWER IN WINNING A PLACE IN GOD'S UNIVERSE

All material progress has been realized through the successful manipulation of natural forces. In nature God offers us material to be employed in all of our building processes. We can master and employ the powers of nature only through intense thinking. To think with a definite purpose means first of all self-control. A lack of concentration results in an awful waste of the most valuable power at our command; namely, mind power.

Every human genius who has given to the world some new mechanical device has been obliged to think his way through intricate problems. The spinning jenny,—the steam engine, the electric dynamo, the modern chronometer, the aeroplane, the automobile,—all these represent something more than genius. Endless thinking was required to make the germinal idea practical and produce the desired result.

To the layman, what could be more confusing than the manifold mechanical appliances in a great power plant? Electricity itself is one of the most baffling of all the forces with which we have to do. We are able to employ it in a thousand directions to increase human

comfort and success, not because some genius in a single flash of inspiration was enabled to give a completed product to the world, but because he was willing to spend days and nights, months and years in practicalizing what had first come as a vague suggestion.

We may well pay our tribute of admiration to men like Stevenson, Marconi and Edison. Every well established and reasonably prosperous household enjoys at comparatively small expense the results of generations of human thought. Lighting, heating and driving on the great chariots of progress represent a vast expenditure of mental energy. It seems to us incredible that the accomplishments of the last hundred years can possibly be duplicated during the next century. It is probably true, however, that we are only on the border land in our voyage of discovery.

UNAPPRECIATED THINKERS AND IDEALISTS

If all this is a fact with relation to natural forces, how much greater the emphasis when we consider the high place occupied by thinkers in the realm of philosophy and pure science. The creators of literature have never received the recognition they merit. Their contribution to the mental effectiveness of the world has been vast indeed. They have stimulated high and serious thinking. We owe to prophets, poets and interpreters of life a debt we can never pay. Few can expect to emulate the great leaders in human thought.

The average young man or woman may through educational opportunities enjoy a sufficient intellectual development to win a worth-while place in the world. We can not easily overestimate the tremendous influence of our primary and secondary schools in releasing mental energy for world advancement. If this be true what

shall we then say of college and university training which equips youth for life's noblest activities? We can not attach too great an importance to those cultural centers which increase the thought power of humanity.

SOUL POWER IN WINNING A PLACE IN GOD'S UNIVERSE

Nothing is so elusive, indefinable, intangible and at the same time real as soul power. It is this which links us up with God. It is the heart of religion. It has everything to do with those higher activities that make life distinguished and competent. We are drawn rather than DRIVEN to the heights. Ideas and ideals of a spiritual nature control the sturdiest thinkers and the most aggressive doers. It is in the realm of the soul that we find our faculties divinely reënforced. Here and here alone we find the deeper satisfactions of life. The lasting delights of life, the most valuable discipline and the most perfect development are all to be found in spiritual relations.

The primary question in the mind of every aspiring soul is how may I develop soul power that will make me irresistible? How may I possess overcoming and ongoing qualities that will brook no restraint? Until we connect up definitely with God we are not at our best. We are still in the valley of uncertainty and doubt, until we know that God is with us communicatingly. Soul power is as definitely drawn from Jesus Christ as is the vital and fruit-bearing life of the branch drawn from the vine. Soul sustenance is an impalpable thing but none the less is it real and indispensable. Personal power and personal worth depend on it. Our Gospel most rationally pleads for appetite for the bread and water of life as ever determining the amplifications of the soul. Spiritual appropriation of divine resource is possible to every in-

dividual at every period of life. An approving, divine recognition is possible only for the soul sustaining inseparable connection with God.

CONFESSION AND PARDON THE HIGHWAY TO SOUL POWER

What will make me a contributor to human betterment? What will give me constructive participation in the world's splendid activities? If, as we have found, definite connection with God is imperative, then some way must be found for the ingrafting of the separated branch. No fact is better attested by Gospel and conscience than that the natural man is NOT vitally connected with God. One who ignores or denies spiritual realities is separated from God by an incalculable distance. A consciousness of this fact and a sense of need are the first requisites to the ingrafting process. No one seeks Jesus Christ until a sense of sin is keenly felt. There may be an interest in His life and teachings, but that is a different matter. "Then shall ye seek me and find me when ye seek me with your whole heart." The first gateway the soul must enter to find God and receive Grace and power is the gateway of whole-souled confession. The psycho-analyst claims to be able to release complexes that forbid a true self-expression. This is accomplished through confession. So evident is the release sometimes experienced in the case of a neurotic through this method that it is employed as a therapeutic by mind specialists. Thus modern science comes to reaffirm what the Gospel has taught all through the years; namely, that there is no freedom where there is sin. The fact is the repressions that lead to complexes are sins of one form or another.

But the release which is experienced through the ap-

plication of psycho-analysis does not reach the deepest depth of the heart nor does it make for final freedom. Physiologically it often works like a charm. Mentally it has a real benefit to render. But the fact is, the soul's depths are not sounded until something vastly more vital is discovered and applied.

The confession needed is much beyond mere analysis. It is a confession of sin. A genuine confession of sin invariably secures an immediate forgiveness and a consciousness of such forgiveness. All the repressions and all the complexes resulting from them are removed instantly and liberty of the type the Gospel reveals is enjoyed. This religious experience is as far beyond that resulting from ordinary mere mental analysis as heaven is above earth. Everything proposed by naturalistic psychology is done and a thousand times better through the application of Gospel truth. "If the Son shall make you free, then are you free indeed."

It is evident that in this spiritual process God always takes the initiative. That is as far as Divine love can go. God can do no more than take the initiative. For every human being God has already taken the initiative of the coöperative act that leads to soul freedom and soul power.

Whenever any soul responds to the Divine appeal for surrender and commitment to God, rebirth becomes a reality without the slightest delay. Man then becomes a new creature in purpose and enjoys a new experience in progress. Christ is enthroned and an exhilarant sense of adequacy is sure. The overcoming process begins and goes straight on.

Real rebirth means an immediate transference of love to Christ. The transference of affection carries with it a consecration of energy and this same energy increases

in geometrical ratio. Is it not perfectly apparent that the unconverted man is limited to his natural resources? The regenerate man is himself *plus*, and this plus gives a supernatural power to his life. Influence is immeasurably augmented.

SOUL POWER AND WORSHIP

Another immensely important aid to soul power is worship. Without real worship no definite relationship to God can possibly be enjoyed. Worship means the most unreserved devotion and consecration of soul directed upon God. There can be no real worship which does not refer definitely to a person.

Christian worship has had far more to do with world advancement than is commonly appreciated. No unbiased student of human personalities can question that individual growth toward perfection is aided by worship as by no other thing. Unnumbered multitudes look back to the childhood days, when morning and evening worship in the household was practiced and discover that their incentive to the higher life began right there. Domestic conditions to-day would not be what they are, if family worship had not been largely abandoned. The loss is immeasurable.

How many there are who also recognize their debt to the Christian Church for character-development. The influences of the brief hours spent in Church Worship are immensely great. A reason why worship is so effective lies in its suggestions to the soul that God is present and available. All that is comprehended in the word consolation, aspiration, courage, confidence, is suggested to the heart in moments when the world is shut away, God adored and eternity brought into view. It is a law of the spiritual life that the higher is always making its

appeal to the lower, and in worship it is the very highest attracting the soul to itself.

PRAYER IN WINNING A PLACE IN GOD'S UNIVERSE

It is simply impossible to overvalue prayer as a factor in personal ascent. Prayer brings the soul into harmony with God's plan. It clarifies the vision and makes possible revelations which must otherwise necessarily be withheld. Prayer is particularly effective in opening the avenues whereby Divine Grace can pour into the soul of man.

The atmosphere about us is not pressing with more insistence upon the physical body than is the Grace of God pressing for admission upon the soul. True prayer invariably welcomes Jesus Christ into the inner sanctum and enthrones Him as Lord of all. It is entirely contrary to the experience of the Disciples of Jesus to limit prayer to its subjective influence. It is an open question whether men would pray at all were it not for the confident expectation of a direct and definite response on God's part. Not only is it expected that God will recognize the suppliant but that He will grant all those requests which would eventuate in His own glory and the good of the suppliant.

There are five features of prayer all important: first, Meditation, which makes us conscious of the nearness of God; secondly, Adoration which presents to the soul the ineffable holiness of God and leads to love and admiration; thirdly, Confession of sin which emphasizes our dependence and God's ability to grant release; finally, Thanksgiving, which is awakened by our sense of forgiveness. All these features together lead to Intercession whereby we turn away from ourselves and our noblest altruistic emotions are aroused as we intercede for others.

CONSCIENCE IN WINNING A PLACE IN GOD'S UNIVERSE

Conscience is a categorical imperative of personality. It does not argue; it commands. It insists on recognition. Conscience may not be adequately developed. It may be neglected until for the time it is forgotten. It may be seared over by repeated denials, but it is never destroyed. Conscience always insists that we face reality. It will not permit a smoke screen to be thrown up before the Day of Judgment. It insists upon the penal consequences of transgression. It makes a continuous appeal to the soul to confess sin, to "do justly, to love mercy and to walk humbly with God."

It is a glorious thing to be alive, if we are alive unto God, unto truth and unto holiness. Every renunciation of the lower for the higher life elevates us and brings us a little nearer to the place of honour we are expected through Christ to win for ourselves. True consecration heads up in stupendous affirmation of love and loyalty to the Infinite Father. Ours is a sacred vocation. To win a place which will receive the approving recognition of Jesus Christ demands our unremitting zeal and our unreserved devotion.

XV

THE GOSPEL AND LIFE'S MERIDIAN SPLENDOUR

"And thy life shall be clearer than the noon-day."—JOB 11: 17.

THE ADVANCING DAY

NATURE'S dramatic hour is sunrise. Scenic grandeur of unspeakable beauty is displayed. Demonstrations are intensely spectacular. It is the hour of mock battles, when the marshalled hosts of mist ghosts march to and fro across the valleys; when in serried ranks the light streamers of the eastern sky rush to bloodless combat or depart in swift retreat. The gorgeous pageantry of long processions, indescribably rich in colour, imposing in majesty, impresses and overpowers the mind. The great stretch of sky canvas is panoramic in the succession of beautiful imagery and artistic presentation. Nature is in an unsettled mood. The changing lights and shadows of the landscape, the constantly varying hues of colour in the sky, make everything seem kaleidoscopic. All is transitional.

Alertness, activity, transformation, these represent nature's morning mood. Every object seems to be possessed with innate spontaneity. The flowers awaken from repose, and leap into a larger life, and almost audibly utter their praises and their appeals. The feathered songsters of the wildwood flit to and fro as though positively unable to restrain the inner impulse to do something which will win applause. The laughing waters of the brook seem fairly hilarious at the opening of the dawn. The ocean has its sonorous morning hymn.

THE MORNING HOUR OF LIFE

The morning of life is the time of castle building. Fanciful construction engages youthful imagination and thought. Youth is the hour of mirage, when the distant city seems already within easy reach. The plane becomes an undulating sea upon whose banks beautiful and well-built cities rest; cities which are discovered later to be illusive and often disappointing. The morning of life is itself spectacular, dramatic, panoramic, kaleidoscopic, transitional, spontaneous, impulsive. School days up to the very point of college graduation represent the lading of the ship for its cruise, the gathering of wisdom from all sources and the preparation for an extended voyage. Chart and compass have been selected and destination more or less determined.

The one thing that gives the morning hour of life its attractiveness and makes it superbly interesting is its conscious suggestion of abounding life. There is both beauty and buoyancy about it. Nature's intense vitality asserts itself in the march of the king of day. The period of academic education is demonstrative and assertive in its display of inner life forces. The attractiveness of youth is universally recognized. This attractiveness is very largely due to the virility, the spontaneity and the intensity of the youth period. Animated, exhilarant, exuberant, enthusiastic, youth is thoroughly magnetic. The influence of youth is very powerful. It is transcendently important that it be right.

It is the potential, rather than the actual that fascinates. A little seed unattractive in colour and form is an object of interest because of the potencies wrapped up in it. A plant appeals to you before bloom adorns it or fruit enriches it because it has life and hence promise. "It doth not yet appear what I shall be."

THE GLORY OF BECOMING

If life is fascinating it is largely because it is associated with *growth*. The potential would not make much of an appeal were it not for actualization, imaginary or real. *Ideals* are inspiring because imagination paints their realization. When we consider human life, especially in its earlier stages, we enter the realm of inscrutable mystery and unspeakable sublimity. Human possibilities are practically limitless.

There is absolutely no way of measuring personality. In point of space, time, and power, it transcends all efforts at definition. This is largely true because of the fact of immortality. Measurements become valueless when you use the term *eternity*. The unfoldings of a personality have to do with endless ages and immeasurable power. Under whatever figure life may be portrayed, its unfoldings attract and challenge. Regarded as a march, the school period of life is preparation for the campaign. Drill, discipline, equipment, the use of weapons, all these pertain to the school period. Graduation is a trumpet call, a reveille which means combat, conquest, victory. Commencement exercises are the ringing of the bell which calls racers under the wire. At Commencement time, attainment is not so much the commanding thought as opportunity. It is not an end. It is a beginning. It is not a parting of the ways, but a great undertaking in the field of human activity. Life, growth, then glory. This is the inspiring contemplation of the student just about to leave the halls of learning and matriculate in the great university of life.

SPLENDOURS OF MIDDAY

The sun never passes very far beyond the horizon line before our thought rests upon the splendours of midday.

There is every incentive to the expenditure of energy. Success can hardly be expected unless the eye already rests upon a distant *goal*. The building will be more successfully constructed if competent architects have drawn the plan.

The ship will sail aimlessly upon the sea, unless the eye is already on the port our ship is to touch, before we have really left the harbour. With leaders in a great campaign the plan of battle and its place must be fixed before any definite engagement. *Ideals* are commanding and controlling. A high ideal means a glorious, even though laborious, ascent. The idealisms awakened and fixed during youth very largely determine the achievements of life.

At Interlaken, Switzerland, one is surrounded by mountain majesty, beautiful and sublime, but there is just one object which absolutely holds the attention. It is the Jungfrau. Taking the train for Lauterbrunnen, you follow up the course of a turbid mountain stream, and at every turn where the eye can catch it, the traveler seeks for glimpses of the Jungfrau. When you have reached the floor of the valley of a thousand springs, entrancing scenes are all around you, but they do not hold you. The one controlling object is the Jungfrau; the bride of the Alps. Wrapped in its eternal mantle of white, overtopping all the mountain peaks about it, it dominates the scene. Thus with life's ideals. There is one supreme object of devotion; there is one controlling exalted purpose; there is one supreme ideal; and that ideal is all-determining as to life's attainments.

THE NEW ERA

We have entered upon a new era. It is important to know its characteristics and to respond to its appeals.

There is very properly an insistence upon accuracy of definition, and precision in scientific methods of investigation. For this reason specialization is required in all branches of knowledge. Everything investigated and inspected is critically considered. Many educational methods of previous years are repudiated and superseded by methods better calculated to secure results desired. Facilities for the best instruction are constantly increasing. Better mechanical equipment makes our laboratories surer in their results. Biology, Psychology, Chemistry, Paleontology, and all allied sciences requiring the most exact treatment. Specialization provides instructors who have weighed, measured, and sifted, until they are prepared to present the ripest conclusions of the keenest minds on scientific subjects.

LIFE TO-DAY NO DRESS PARADE

The idea of dress parade does not appeal to this age. People are not as much influenced by titles and uniforms as by precision, accuracy and skill. The fact of the critical attitude of our time emphasizes the importance of thoroughness of preparation. We can not deal with things in lump sums. The minute and the infinitesimal make their claims upon our attention. Our age despises the precautionary proverb, "Let well enough alone." Not well enough, but only the best, satisfies. The critical spirit tends to make men keener in discernment and wiser in discrimination. There is danger, however, that it will produce cynicism, pessimism, and agnosticism. Critical analysis is likely to develop the habit and attitude of suspicion which in turn leads readily to censoriousness and contempt. This makes joyous enthusiasm impossible. Whole-souled devotion to a worth-while task is the surest cure for the mood of hopelessness.

A COMPETITIVE AGE

A characteristic of our new age is *competition*. This is an intensely, persistently competitive age. Our advocacy of coöperation makes slow progress. We are growing toward it sufficiently to reward our effort but the hard fact which must be recognized is this: the age is fiercely competitive and youth entering upon the stern realities of life must reckon with this competitive spirit from the very beginning. There never was a time when the victims of misfortune found so much consideration, pity and sympathy; but on the other hand, weepers, sleepers and creepers, are given short shrift. Inexcusable incompetency is dealt with severely.

No sooner has one emerged from the halls of learning, to put in practice the wisdom which has been gained, than he finds that the battle is already on, the race already called, and that numerous rivals are contesting for every goal. This has its advantages. There is an unsparing condemnation of indolence. Warning voices declare the fatality of self-indulgence, and the dismal failure, which must necessarily result from following the lure of leisure, the lure of pleasure, and the temporary delights of dissipation.

The critical and competitive spirit of to-day urge young men and women, facing the meridian to make all the morning hours of the day rich in accumulation of power and blessed in assertion of purpose. Tactfulness, adaptation, coupled with energy, will almost invariably win. In the play entitled *She Stoops to Conquer*, the heroine won Marlowe, solely through tactful adaptation. Energies are to be conserved and not wasted. Whatever our occupation, profession, vocation, we can at least aim at the highest point. The appeal of a high ideal is tremendous.

"Not failure but low aim is crime."

The best working hypothesis is the assumption that in a particular work to which God calls us, we can rise from mediocrity to honourable position.

"It is not in our stars, dear Brutus,
But in ourselves that we are underlings."

A CONSTRUCTIVE AGE

Another feature of the new age is this—it is *constructive*. The iconoclast not only will fail to hold the favour of thinking people, but will be ranked on the lower levels. There are evils to be destroyed. There are false gods to be dethroned. There are unholy altars to be torn down. There are battles against iniquities to be fought. But the constructive method is increasingly recognized as the true way to build the Kingdom of Righteousness. The founders and promoters of building eras, the advocates of great Causes, the inaugurators of history-making movements, the architects and builders of our splendid institutions; all these have been men and women who have appreciated that the law of progress is substitutional; that evil is stricken down best by putting something recognized as good in its place.

Vice is destroyed by the inculcation of virtue. The altars of Baal will hold their place until the fires of Heaven have kindled the wood upon the altars of Elijah. The day of mere professionalism has passed. Men may no longer *talk* themselves to the thrones of Kingdoms or Empires. Women are not recognized as queens of society because of any mere display of beauty. The constructive spirit insists upon objectifying our thought in structures which benefit and bless humanity. Ideals are

valueless until they are translated into life. High thinking is at a premium, simply because it leads to high doing.

WE LIVE IN DEEDS, NOT WORDS

The stern peremptory command of to-day is "Follow your words with deeds." Demonstrate. Stop talking or do something. Pharisaism is quickly punctured and its emptiness is revealed. We can the more eagerly engage in constructive activity because as men of faith we have the assurance that the right will win; that the crown will rest upon the brow of virtue; that mercy and justice and peace and righteousness are imperial, and are as sure of coronation as that God is upon His throne. The beautiful verses of Maltbie Babcock come as an inspiration to every man and woman who note the difficulty of enthroning righteousness:

"This is my Father's world,
Oh let me ne'er forget,
Though wrong be ne'er so strong,
God is the ruler yet.

"This is my Father's world,
The battle is not done,
Jesus who died shall be satisfied
And earth and heaven be one.

"This is my Father's world,
If e'er my heart is sad,
The Lord is King, let the heavens ring,
God reigns, let the earth be glad."

In his beautiful poem, "Pleasures of Hope," Thomas Campbell has glowingly portrayed the irrepressible nature of hope in the human heart. The soldier, the sailor, the home-builder, the destitute, the sick, people of all classes

and conditions are brought into view and found to be prospective conquerors through hope. But hope is based on conscious power.

Again, this is a *masterful age*. Its outstanding word is *victory*. Our submarines creep along the floor of the ocean from shore to shore, and the sea is mastered. Our aeroplanes vie with the eagles in their flight and sweep from continent to continent, to the amazement and admiration and the unification of the peoples of the world. No obstacle is too forbidding to attack. We enter the realm of mystery and all parts of the world are woven together by ether filaments shot out from great broadcasting centers.

This mastery of nature tends to self-assertion and self-sufficiency. It accounts not a little for the widely prevalent doctrine of self-salvation. With the wave of the hand, it is assumed that God can be bowed out of His universe and that the supernatural is superfluous.

WINNING LIFE'S HONOURS

The seriousness of living is fully matched by the joyousness of living. In the face of manifold appeals for service, one can not easily be patient with a discussion as to whether or not life is worth living. Life! So rich in possibility, so measureless in opportunity, so boundless in hope, so assuring in ultimate reward—life worth living; it is a libel on the work of the Creator to assert or to assume that a single human life is not worth living. Yet, life is not worth living if it is lived unhallowedly, selfishly, or even shallowly. The first requisite to success is to believe in God and to *know* that success is within the reach of each individual. I must believe first that life's honours are worth winning and secondly that I may win them. This and this only will nerve one for

the stupendous and the serious tasks of life and make him ready to undertake the impossible. It is not enough to say, "What man has done man can do." We must further say, "What man has never done can be done if God wills it so."

One of the indispensables to human progress is *strong initiative*. We had a most spectacular demonstration of what initiative combined with courage will accomplish in the flight of Lindbergh across the sea. Many are willing to follow in the wake of other ships as they sail the sea of life. An interpretation of the meaning of opportunity and a determination to embrace it, this is the spirit which *makes precedents*; following no previously cut channels but charting out a course of its own.

PHYSICAL ENERGY DEMANDED

Winning life's honours demands the expenditure of a *three-fold energy*, the expression of a *three-fold character*, and the exercise of a *three-fold faith*. The three-fold energy is first, physical. The body is the temple of the divine within us. Its forces must be developed and conserved. We must be rendered capable of enduring privation, performing difficult services and passing through trying crises, all with the heroic spirit. We may well encourage the athletic interests of our time. To be sure, there is such a thing as over-cultivation. When the physical is elevated to the first place of importance, it soon usurps all authority and robs the higher forces of life of their opportunity for expression. The Gospel of Christ urges right relations and right emphasis.

MASTERFUL MENTALITY

A second energy is mental. A vigorous body with a puny intellect is a sad spectacle. Nothing is as brutish

as a brutish man. At his best, man is no match *physically*, for the higher order of the lower animals. They outrank him in every particular; in power of endurance, in strength of muscle, and in unerring instinct. More accurate indeed than human intuition is this instinct, in many particulars. The progress of civilization in material lines has been due not to the increased physical capabilities of men but rather to the intellectual development, which has led to the discoveries of nature's secrets and the manipulation of natural forces, so that through invention one man becomes equal to a thousand and two verily put ten thousand to flight.

In every department of life to-day the intellectual man is urgently demanded. Quick to apprehend, shrewd to appropriate and apply, with vision and prevision, preparing him for supervision, the man of vigorous intellect has the call. We must have statesmen with a broad sweep of political knowledge, and a wide range of social wisdom. We must have philanthropists who appreciate humanity's deepest needs and who will be able to discover the panaceas which will prove a balm for the world's want and woe. The student can never afford to assume that past acquisitions are sufficient. He must still be a *student* to the end of life. Close and accurate thinking will be required whatever the avocation selected. But even fine physical development and disciplined mental equipment will fail in achieving the higher ends of being if these are the only powers possessed.

SPIRITUAL ENERGY IMPERATIVE

Above and beyond the physical and the mental, there must be a tremendous expenditure of *spiritual energy* in order for one to take the high place which offers itself to every aspirant for life's greater honours. The question

of primary importance to every individual is this: "*Shall I be a victim or a victor?*" Shall I be a victim either of heredity or environment or shall I rise above both, and become under God the architect of my own destiny? Shall I believe that I am under compulsions which I can not control and to which I must succumb, or shall I entertain the faith that linked up with the Infinite, I am slated for a position of influence and possibly of eminence? The victory life is a life of deep satisfaction and a life of inspiring invitation. If you are possessed of the victorious spirit, you will expend spiritual energy without exhaustion, because perpetually reënforced from Divine sources. This is after all the supreme force of the world, spiritual force. It must master all others, or man goes down in the strife as the broken ship in a storm. There is a vast deal in the will to victory.

A CONQUERING CONVICTION

The first quality of a winning personality, manifested in a victorious life, is *conviction*. Conviction is a conquering belief. It is something which carries with it the sum total of personality. Its derivation suggests its inner meaning. It is that which conquers. The one controlling, commanding thought of the inspirational life is its conviction respecting great truths and great causes. Mere opinions do not rule. Wishes accomplish little.

"The wave is mighty, but the spray is weak,
So often thus our great and high resolves,
Grand in their forming as the ocean wave
Break in the spray of nothing."

Sentimental longings effect no transformations. Conviction is dynamic. There is nothing like the Gospel of Christ to create history. A commanding conviction

gathers to itself all the actual energies and potentialities of personal being and hurls them against difficulties, oppositions, enemies, and overcomes them; or, it fastens itself to great principles and superlative causes and lifts them into conspicuous prominence. Conviction lays hold of the chariot of progress and bears it ahead resistlessly and determinedly. Great national structures are founded upon the convictions of notable appointed leaders, who see in true government, "life, liberty, and the pursuit of happiness." Not one single national institution of which we are proud to-day but what has been builded through the convictions of heroic souls. Conviction becomes a passion which possesses and is possessed by the soul. Conviction is as persistent and dependable as gravity and as mighty as the Gospel of Hope.

Opinions are the ripples upon the surface of the water. Convictions are the tidal wave which breaks with rumbling thunder on the shore. Opinions are the rills and rivulets which hurry down the hillsides when the snows of the spring time are melting on the summit. Convictions are the great currents and the waterways of continents upon whose bosom is carried the commerce of the world. Life's highest honours are available only to those strong natures that believe something with an intensity, and an earnestness compelling, controlling, and employing all the energies of personality. The serious problems of life to-day, the stupendous undertakings of the new era, call for men of strong convictions to lead the armies of the Eternal to successful combat.

RESISTLESS COURAGE

A second quality of a winning character is *courage*. This would seem so trite and commonplace as hardly to be worth stating, but it is a quality none too common,

as the submergencies, reverses and disappointments of life are experienced. As the derivation of the word would suggest, it means heart-earnestness, heart-fidelity, heart-fearlessness, and heart-aggressiveness. Courage is a kind of soul virility. Every step toward our goal of desire is contested. Every new undertaking is opposed. Weak natures and timid spirits succumb readily to the intimidating threats of the enemy. Some one will frown down upon any undertaking you may propose. Virtue has to fight its way against vice.

World emancipation is compelled to reckon with virulent adversaries. Ridicule, contemptuous epithets, false accusations, slurring reflections, all these will be met, as you advance toward some desired goal. Nothing but undiminishing courage can keep the step firm, the face forward, the hand outstretched, in full view of the enemy.

A third characteristic of imperial character is power of *concentration*. Conviction is the offspring of mental earnestness. Courage is a product of heart earnestness. Concentration is a product of *volitional earnestness*. It is the focused light that burns. It is the well-aimed weapon that strikes the effective blow. It is the concentrated mind and heart that captures and controls. Slumbering ease and sluggishness win no honour.

The delights of meridian splendour will never be known by those who slumber on the guard. In legendary lore, Polinurus was pilot for Æneas. He fell asleep at the helm, fell overboard and was drowned. An ignominious end for a man entrusted with grave responsibilities. Multiplied failures are due to dreamy negligence, slumbering apathy, when alertness and eagerness are indispensable to safe advance. Conviction, courage, and concentration, constitute the three-fold quality that wins.

Salmoneus was the king of Elis. He was ambitious to be deified. He adopted every ruse possible to deceive his people and make them think that he had supernatural power. Upon a brazen bridge, constructed for the purpose and well concealed, he drove his chariot to imitate thunder. Attendants waved flashing torches over the battlements about the bridge to imitate lightning. And then it is recorded that great Jove, offended at his impiety struck him with a bolt from the skies and took his life. Thus end all pretense, duplicity and deception. No mere veneer can stand for any length of time as representing reality. "Let love be without dissimulation."

TRIUMPHANT FAITH

In addition to a three-fold force and a three-fold quality, a three-fold *faith* is indispensable to highest achievement. "This is the victory that overcometh the world, even our faith." No man is masterful whose available resources can be inventoried. No one becomes equal to great undertakings whose reach is not longer than his arm, whose horizon is not wider than his physical vision and whose zenith is no higher than the blue sky above him. A hold upon the Invisible, an appropriation of the powers of the Omnipotent, these lead to the mightiness which conquers.

This three-fold faith must express itself first as faith in God; secondly, in mankind; and thirdly, in self. The most transforming fact in the heart of man is his view of the Infinite. The masters of highest achievement must have faith in God as Father, Saviour and Guide. They must believe in an appointed destiny and enter into God's plan; "must work out their salvation with fear and trembling."

It is equally true, however, that the largest successes

in life require a real faith in humanity. We must have an abiding faith in human possibility. Wander as he will, despise his birthright as he may, still the self-abandoned soul is savable. No man can get beyond the horizon of God's pity. We must believe in the integrity, the sincerity, the honesty of our fellow mortals. Though a hundred should deceive us, our faith ought not to be shattered in another hundred whose profession of integrity and loyalty is validated by expressions of benevolence and beneficence in their lives.

MOCK HUMILITY DESPICABLE

Once more, meridian splendour is only possible to those who have faith in themselves. That is a mock humility which goes about with an air of perpetual apology for being in the world. That certainly is no manifestation of a worthy self-recognition that shirks duty and shrinks from responsibility, on the plea of incompetency. We have no right to despise our endowments or belittle our attainments, or to treat our abilities with contempt. God lays on no man a task he can not perform. Responsibility is the measure of our ability. Let us consider our wealth by the obligations which Providence appoints.

"Since I have learned how faith thus saves the truly wise,
I am content although the waves of trouble rise
To mountain heights upon life's sea.
For they but serve to carry me
Still nearer to the clear blue sky above.

"With such a faith I shall not shrink amid earth's strife,
But shall be strengthened to endure through all of life.
And then at last when faith gives place to sight,
I shall behold the face of Him who saved me by His grace
And claim faith's rich reward."

Thus we see that a three-fold energy, a three-fold quality of character and a three-fold faith will produce a completed life. There is nothing isolated, nothing broken, nothing separate in the successive features of the individual life. Each and every event has relation to all of the events of life. Pope sings:

“All are but parts of one stupendous whole,
Whose body nature is, and God the soul.”

MERIDIAN SPLENDOUR

Fellow disciples, the Gospel for an age of thought, exhorts you to expect great things of yourselves. Undertake great things for God and humanity. When the meridian hour is reached, let the day represent to you the fullest effulgence. It will be the time of widest horizon. Accumulating experience, gathering information from all sources, receiving truth from whatever hand it may be offered, the sun of your day will mount higher and higher, until the quadrant of the circle shall have been passed and at its zenith, the sun will pour forth its flood of light and your extended horizon will permit a splendid sweep of vision, with broad sympathies and universal interests. The noontide hour will be the hour of shortest shadows.

Your experiences should lead to increasing confidence in life's sublimities and realities. Your shadows of doubt should grow less and the shadows from unholy thought or unkindly deed should steadily diminish. When you have reached the meridian, no shadow of unbelief should be thrown from your heart anywhere, and no spirit of envy or retaliation should cast its blighting influence upon any spot.

Nothing is more pitiable than a life whose shadows

grow as the years advance, and which because of a fading faith, becomes less and less capable of meeting adversity or performing great tasks. The reflected light from the throne of the Eternal God should be cast about you and reflected from you, so that you will be able to soothe the sorrows of men, awaken hope in the disconsolate, and give energy and purposefulness to the apathetic and indifferent.

“Be noble and the nobleness which lies in other men
Sleeping but never dead,
Shall rise in majesty to meet your own.”

INCREASING MENTAL AND MORAL STATURE

It is your right to expect to grow in wisdom, in mental and moral stature, in soul vigour, in sublimity of personality. Life should be with you, climacteric. Each righteous impulse should give birth to noble deeds. Each honour won must be an incentive to still higher honours, and each expenditure of benignant influence should increase your hungering and thirsting after God, until your entire lives shall become a beatitude measureless and Divine.

Pericles, the great Athenian statesman, heard his fellow-men sounding his praises. He turned to them and said: “My greatest honour you have not mentioned. It is this: no Athenian has been obliged to put on mourning through any act or word of mine.” A greater than Pericles becomes our surety of success. Not only by precept and example, but by self-impartation, Jesus Christ becomes the guarantor of individual preëminence. That life is most honourable which is most Christlike. Your Master has a right to expect great things of you.

When Admiral Farragut was commissioned to his im-

portant and perilous task of clearing Mobile Bay of the enemy during the Civil War, there was attached to his commission these significant words: "The Administration *requires* of you success." It was not a wish or a desire that was expressed, but a mandatory obligation. You will not fail. You dare not fail. Your Master, Jesus Christ, *requires* of you success.

XVI

THE CHURCH OF GOD AND THE ADVANCING KINGDOM

"Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."—LUKE 12: 32.

THE most striking, conspicuous, colossal fact in the world to-day, and in the history of the world for nineteen hundred years, is the Christian Church. She is conspicuous in the might of her influence; majestic and glorious in her contributions of light and life and love to the world.

No more astounding utterance was ever made in this world than that given by Jesus Christ at the time when the whole force of earth was arrayed against Him, and He said: "I, if I be lifted up, will draw all men unto me." And again, when Rome stood against the Kingdom, when the pride of men haughtily despised the Kingdom, when art and force of arms ignored the Kingdom, Jesus said: "It is your Father's good pleasure to give you the Kingdom." Jesus said little of the Church, but much of the Kingdom.

In its historic aspect, the Church began at Pentecost; but in the sacred and solemn moments of the Upper Room, it had already been founded by the Great Teacher, who proclaimed it to the disciples at its inauguration, and who lifted it into the presence of the Father as He took His place in sacrificial devotion for the redemption of humanity. Who is this, who dares to proclaim to us, "I, if I be lifted up, will draw all men unto me"? How colossal a claim, and how presumptive, unless, perchance, He represented the human life of God.

Who is He? He is none other than the One whose coming into the world was accompanied by the anthems of angels; whose every utterance and whose every act was a contribution of life and hope to a sin-sick and a sorrowing humanity; who went unintimidated and unterrified to His cross; who lay three days in the tomb of the Arimathean; who shattered His way through the rocky sepulcher and for forty days declared His own resurrection; who, with parting utterances, tender and profound, took leave of the world as a physical, or bodily presence, and ascended to the right hand of the Eternal Father, where now He is the Interceding Saviour of humanity. It is He—it is He who has declared, “I, if I be lifted up, will draw all men unto me.” “It is your Father’s good pleasure to give you the Kingdom.” What greater assurance can we desire?

PROPHETIC FULFILLMENT

And what do the centuries declare as to the fulfillment of His prophecy? The days of Pentecost had hardly passed, and the echoes of rejoicing had not yet died away, when angry persecution sought to exterminate the hated sect that followed in “The Way,” and the Church, her swaddling bands still upon her, was compelled to take her stand in the face of the ribaldry and scorn of the world that knew nothing of the love which had in sweetness and tenderness poured from the heart of the Founder of the Church.

The great persecutor became the great apostle, and the arm of the Church was outreached to the farthest regions of the world. Here was the Kingdom in its beginnings, despised and rejected, but the Kingdom which prophesied for itself world-wide dominion; whose Founder had dared to say, there will be a day when all the world will

recognize Me as King and Lord, to the glory of the Father.

Kingdoms had come and gone. Babylon, representing the scientific spirit of her day as no other nation had done, had arisen like a mushroom in the night, and departed. Greece, worshiping art and falling down before an æsthetic ideal, had degenerated and had passed out of the activities of life as a great world power. Rome had come, and for seven hundred years the doors of the temple of Janus had been closed only three times, for she was a nation that rested all her hope in the domination of physical force. She apotheosized law, and believed that law, having its sanctions, must have behind the sanctions power to enforce. Her eagles were upon every high mountain of every known land, and her sway extended for two thousand miles in one direction, and for three thousand miles in another. A mighty Kingdom, reaching the very climax of her greatness soon after the humble Nazarene had said, "I, if I be lifted up, will draw all men unto me."

Then came the days of persecution. Ten emperors of Rome sought to exterminate and eliminate from the face of the earth the despised Christian Church. The Apostle to the Gentiles, unjustly accused, made his appeal to Cæsar. From the Mamertine prison at Rome he wrote some of the most inspiring utterances the world has ever received.

In testimony of the rapidity with which the new sect made its way into the favour of men, it is recorded that when Nero, the most despised and infamous monarch that ever disgraced a throne, had set fire to his own city, he found it possible, because of the numbers of Christians, to make a scapegoat of Christianity, and throw the burden of the responsibility for the burning of the city

upon the innocent people who were followers of "The Way." He lighted his gardens with living torches. He threw to the lions the people who dared to stand for Christ in this great city of two million people, with its magnificent coliseum, rising 160 feet, tier upon tier, accommodating eighty-seven thousand people who gathered to witness spectacles, the very thought of which causes us to shudder.

There was the amphitheater where the spectacular Roman triumphs called together three hundred and eighty-five thousand people. This was Rome in the day of her strength, and such was the Church of God. What possible opportunity for continuance would a little company of unarmed people have? And yet it was God's Church, and Jesus had said, "I, if I be lifted up, will draw all men unto me."

Nero, Domitian, Trajan, Hadrian, Marcus Aurelius, Septimus Severus, Decius, Valerian, Aurelian, and Diocletian, successively determined to use all the force of the empire to exterminate the sect. Still the Kingdom advanced and the impossible happened; for when, at Milvian Bridge, Constantine saw or thought he saw the cross blazing in the sky, "In this sign conquer," and won his victory, three hundred years had not yet passed since Jesus gave utterance to His prophecy. Constantine made the religion of Christ the religion of the empire, and from a persecuting opponent, the empire became a protector and a promoter. So wonderfully does God overrule and control in the destinies of men and in the progress of His Church.

DISASTROUS POLITICAL METHODS OF THE CHURCH

But under the protection of the Emperors, the Church of God did not gain what might have been expected, for

she quickly adopted the political methods of the empire itself. Her bishops sought promotion through political preferment, and her degeneracy began. It was a period of the formulation of her faith. We find the Council at Nicæa declaring for Trinitarianism once and forever. It was a time when great men came forth and when the superb intellectualism of the day turned its attention to religion, and the deep realities of religion found highest expression.

Such was the Church of God in the early centuries, but the period of persecution had passed. The period of preferment and promotion came. When it becomes popular to be religious, you can expect spiritual degeneracy. It is the stuff of which martyrs are made that makes churches great. Had it not been for the fact that through all periods of aggrandizement, there were those who held to the simple doctrine of salvation by faith, the star of hope would have set in the heavens and the Church would have passed out of existence.

But there were such all through this period of Church aggrandizement and Church haughtiness, which for one thousand years continued to imperil the very existence of the Church itself. In 1077, with his foot upon the neck of Henry IV, the Pontiff declared that the Church had at last reached the point where she could despise even political power in the earth. She was supreme.

CHRISTIANITY IN ECLIPSE

There had already come an experience the like of which the world had never seen. There had been a submergence of civilization itself under wave after wave of barbarism. Alaric the Goth, and Genseric and Attila, of the Huns and Vandals, swept down upon Rome, and the city which for a thousand years had never echoed to

the tread of a foreign foe, was sacked and left in ruins. The empire itself, in its degeneracy, had witnessed the disgraceful act of the selling of its chief office at public auction. The Church was little better, for we have the same disgraceful scene when the highest office in the gift of the Church was sold by Benedict to Gregory VI, and we discover how possible it is to have the *name* of religion and yet be dead.

Years passed, and the Lateran Council, which had sought to eliminate heresy and continue the manifestation of worldly power and eminence, declared the day of heretics past. But wait. There came a great experience upon the Church. From the Far East an ominous and threatening cloud had arisen. Islamism reached out its cruel hand and swept through Africa and on to Rome. It seemed destined to wipe the Church from the face of the earth, until Charles Martel, at Tours, stayed its ravages and drove it from Europe. God has His appointed leaders, and at opportune moments He introduces them to the world.

REGENERATION

Event after event, weighted with tremendous significance passed, and we now find the Church having utterly departed from its primitive conceptions of Divine forgiveness through Christ alone. A man appears at Juterbok, heralded as the representative of God and of His Grace the Pope, and offers for sale indulgences for sins committed and to be committed. Four miles away, at Wittenberg, is a man who has discovered the truth. Out of a great sorrow and trial he has found that salvation by faith is God's way of saving the world and His Church; ninety-five propositions, or theses, are written disproving the claims of the Church, and are nailed upon

the church at Wittenberg. Thus Martin Luther stands out as the leader of the greatest reform movement the world had ever known.

Events succeed events, and we find Luther before the king and the cardinals and the marquises and the dukes, boldly declaring Salvation through faith as the finality of his conclusion, and crying, "So help me God, I can not do otherwise."

EMANCIPATION

The world, so long asleep—for a thousand years, apparently existing but not living—becomes all at once conscious of life. She has awakened, and having once awakened, her first claim and demand and call is—EMANCIPATION. It was the thing that Jesus proclaimed—liberty for captives, life for the dead, hope for all; and now anew it has its advocates, earnest, enthusiastic, determined, and, despite the horrors of the Inquisition, the call for liberty continues. The world moves on toward great and precious freedom. How splendid were those morning stars of the Reformation, those stars of the early twilight of the new day of God, when the streamers in the eastern sky betokened the rising splendour of the King of Glory once more to shed rays of healing upon a sin-sick world. Jerome and Huss have gone to their deaths as martyrs of the faith, and now, in the later days, Ridley, Latimer, and a host of others, have given up their lives as a declaration of their faith in Jesus Christ. The Church is safe because of the faithful remnant. The world has been saved always by the faithful remnant.

In spite of her persecutions, in spite of the cruelties to Waldenses, Albigenses, and the Huguenots, and the infamous wide decree of destruction of the whole of the

Netherlands by the Church herself, there were still those in the Church and of the Church who had in them the life of Jesus Christ. They became the pillars of power under the great causes of their day, and especially under the splendid cause of religious liberty and the emancipation of conscience and mind.

It was a time of the revival of letters, and how splendid and glorious the galaxy in the historic firmament of the men who began to disseminate learning. Invention followed invention for the distribution of God's great truth, all dovetailing into one another as perfectly as the parts of a watch fit each other, indicating that there is an overruling Providence directing all the affairs of men.

Who can doubt, in reading the history of the past, and noting how God at opportune moments has raised up leaders for the promotion of His Kingdom, that the Infinite Father is mindful of His own, and that God cares for His children?

THE EXPANDING KINGDOM

The expanding Kingdom, beginning with the little group gathered about the person of Our Lord, increased to three thousand, and at the end of the first century with 500,000 advocates it proved the futility of all attempts to stamp out Christianity. At the end of the second century it had 2,000,000 adherents; the third century, 5,000,000; the fourth century, 10,000,000; the fifth, 15,000,000; the sixth, 20,000,000; the seventh, 24,000,000; the eighth, 30,000,000; the ninth, 40,000,000; the tenth, 50,000,000; the twelfth, 80,000,000. At the end of the thirteenth century, the pendulum swings back to 75,000,000; the fourteenth, advancing once more to 80,000,000; and the fifteenth century, a hundred million, and sweeping on and on, the sixteenth, 125,000,000; the seventeenth

century, 155,000,000; the eighteenth, 200,000,000; the nineteenth, 400,000,000; and the twentieth century 550,000,000 people who acknowledge Christ as Lord of all! So wonderful have been the victories of the Church of God. "Walk about Zion. Mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following."

But what of the Church of to-day? The great movement toward the emancipation of mind and heart, had its expression and demonstration in the landing of the Pilgrims, in 1620. To indicate how God advances His cause, we have only to go forward ten years from that date to find, in Germany, Tilly seeking to destroy the Church. Gustavus Adolphus came down from the north, overthrew him, and then again the great Wallenstein, at the Battle of Lutzen.

And so the arms of God were outreached. He was lifting and lifting His Church to the sunlit slopes where His children could feel His gracious presence in the light and the heat of a better day. The Church now, conscious of herself, begins to expand in intellectual earnestness, and we find, only sixteen years after the Pilgrims reached these inhospitable shores, a great institution, Harvard University, founded for the *purpose of promoting religion*; and every great institution which stands to-day in America, typically representative of the larger hope and the larger life, can be traced directly to the heart of Christ through the heart of His Church.

Say what you will, read the long list of illustrious names of the seventeenth and eighteenth centuries, and you will find how the Spirit of God moved the hearts of men. The intellectual impetus came from the Church of God—that part of the Church that had an open eye and an open heart to the will of the Infinite. And the

intellectual earnestness of evangelicals to-day is traceable to the Spirit of the living God manifest in His children. It is the Church of God to which is attributable, more than to anything else, that great movement toward freedom which seeks to enlighten all and keep none in bondage.

THE GOSPEL OF HUMANISM

If we turn our thought again to the church of humanism, we find in this age many examples of the compassion of Jesus, as it has found expression in the hearts of His people. What a day for the Church of God! How splendid her opportunities! It is a day when the multiplied activities of the Church are proclaiming God's good will in a thousand ways. She is reaching out her hand to the poor and the distressed, founding asylums and hospitals, extending settlement work, and seeking better to provide for the comfort of humanity. It is well. The Church of the future must concern herself with whatever is of interest to humanity.

If Terence could say, "I am a man, and whatever is of interest to humanity is not indifferent to me," much more can the disciple of Christ say, "I am a Christian, and whatever concerns humanity, for whom Christ died, must concern me." The Church is right in addressing herself to her great tasks of ameliorating the condition of the poor and the distressed, of ethicalizing industry, of transforming and changing society, and of making this world more habitable by establishing a true brotherhood and by achieving for the world what she has waited long to see done—the implanting in the heart of man the spirit of Christly love, whereby all the reforms of our day shall find new impetus and brotherhood shall be no longer an iridescent dream, but a glorious reality. There

is no organization in God's world that will ever do this but the Church of Christ.

THE GOSPEL OF INTERNATIONALISM

I will turn your thought for a moment to the new Internationalism. We stood aghast at the awful slaughter in Europe in the World War, and we have heard the inquiry made in a thousand directions, Has Christianity failed? The answer, over and over again is, Christianity can never fail; it is the absence of Christianity which always fails. If the Church will rise to her opportunity to-day and recognize that the supreme preparedness of the world to meet any shock that may come to this or to any other nation is mutual Good-Will, then the Church will have accomplished for the world a service unspeakably great. When the Church impresses upon the nations of the earth that Christ's Gospel must be a part of all diplomacy; when the Church shall emphasize the fact that there is a better way to settle disputes than by the sword, and when the Church shall say, "Let us make an appeal to reason and *compel* the nations of the earth to recognize the supremacy of an enlightened and consecrated reason, then shall the Church be fulfilling her mission, realizing the Divine ideal for her. And the Church can do that very thing!

The one imperial thing in all God's world is public sentiment, and it is for the Church to create a sentiment which will make impossible the barbarisms of to-day and of yesterday, and compel all the world to bow humbly in recognition of the fact that Love is king. The most regal thing on God's earth is the love whereby Jesus Christ proposed to win the Kingdom and rule the world.

The outlook is bright, despite the untoward conditions of the hour. A saner mood will come upon this country

and upon all countries, and it will not be so long before you will see the reaction from the unfortunate and unchristian militaristic trend, and the people, with sanity of mind and a mighty faith—a faith that never doubts the superintendence of the Eternal God; a faith in the supremacy of righteousness; a faith in the permanency of virtue; a faith in the abiding character of goodness—will stand unterrified in the presence of threats and ominous prophecies. Because of this faith which shall have taken hold upon the hearts of men, they will face the future without fear and will cause people to gird themselves to the glorious task of making Jesus Christ known in all the world.

From the very moment that those two Moravian followers of Jesus went to the village of Hernut, expecting to go to the far distant north as missionaries of the Cross, until to-day, there has been one stupendous, magnificent sweep forward in world evangelism through those who were willing to expatriate themselves in the interests of Christ's cause.

THE GLORIOUS CROSS

There is no more illustrious record than that written by the missionaries of the Cross who have been willing to give up their lives as truly as the ancient martyrs in the promotion of the Kingdom and the interests of the Cross of Christ. We are rebuked and made ashamed, I am sure, as we contemplate our ease in Zion, the calmness and quietude with which we observe social iniquities abounding, political unrighteousness in high places, and also the lethargy and inactivity which is ours in the face of the call of the Cross to-day. And when we think of the history of the world, and note how the shores of the sea have been strewn with wrecks and wreckage; when

we see, rising above it all, the Cross of the Lord Jesus, with what heartiness we enter into the song which our fathers and mothers have sung—

“In the Cross of Christ I glory,
Towering o’er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.”

“The foundation of God standeth sure, having this seal: the Lord knoweth them that are his.” Let shock upon shock come to awaken the world from its lethargy, it will never move one iota the great, fundamental truths which underlie the Church of Jesus, nor will it change those splendid facts associated with her development and unfolding. She will stand as the supreme agency of God in the world. The highest honour that any man or woman can have is to stand under this Cause and the causes of righteousness represented by the Church of Christ. There are no contributions comparable with the contributions made in personal service in the Church of the Lord Jesus. The man voluntarily called by the name Christian, has taken upon himself the highest privilege given mortal man to enjoy this life.

“I love Thy Church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.”

“WHICHEVER WAY THROWN IT STANDS”

In the Churchyard of St. Manghold, on the Isle of Man, where the craggy fringe of rock is ever swept by the angry sea; where the spume from the crested billows leaps to the topmost point, there is a cross, and upon

that cross is inscribed a strange device which represents the arms of the Manxman; three bent legs, under which is this inscription: "Whichever way thrown, it stands." That is the Church. That is the Church of God; but, oh, the pity of it, to have the splendid sweep of this army of 500,000,000 moving on and to have no part in the lifting of her banners, in the giving of testimony; no part and no place in her stupendous achievements!

Oh, men of to-day, let your masculine energies be invested where God can smile upon them. Oh, women of to day, let your queenly grace and virtue add something to the lustre of God's great Church. Invest yourselves for God and humanity. The appeal is urgent; the opportunity is limitless; the hours are passing, and the day of grace will soon be gone for multitudes. The greatest fact for us, individually, is this; the communicability of Jesus Christ to us whereby He whose right it is to rule will empower us to do and to be in accordance with His holy will. Oh, for power to-day to withstand the shock; power to stand against the tides of evil; power to meet any call for compromise unhesitatingly and unflinchingly.

The hosts who have gone before us to the Glory Land are making their appeal to-day: "Be strong in the Lord and in the power of His might." "Put on the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand."

What part will the Church of to-day have in achieving the Kingdom; in realizing God's intent? It will depend upon the continuance of her loyalty in lifting up Jesus Christ as the one and only hope of humanity, and in turning the faces of men toward the Throne of the Eternal. She will not prove faithless to her trust. She will achieve, for Christ is her leader, and under the

benedictions of His grace, she will accept the duties of the hour. May she hear His plaudit at the end: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

XVII

CHRIST'S GOSPEL A LIFE-GIVING RIVER OF INFINITE LOVE

"Afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over."—EZEKIEL, 47:5.

GRAPHIC PORTRAYALS OF TRUTH

THE exiled prophet on the banks of the Chebar was vouchsafed divine visions, which unrolled the scroll of the future, and brought into view the inexorable logic of life. Ezekiel represents the Alpine range of revelation. You are in the presence of unexampled grandeur and impressive sublimity. For graphic portrayal and brilliancy of pictorial presentation, the prophet Ezekiel had no peer among the seers of Israel. You walk sometimes among mountain summits, again beside rolling rivers, sometimes in meadows of flowers or woodland vastnesses, and always under starry heavens which are ever telling the glory of God. Strange and even grotesque images are employed to make lasting impressions and to convey startling truths. Warning, expostulation, invitation, command, pathetic appeal, all these are intermingled with just one great objective; namely, the restoration of a fading faith and the renewal of a broken covenant. Parable and metaphor are employed to bring into vivid relief the resistless logic of God's great law of cause and effect in the spiritual world.

THE RIVER OF GOD'S LOVE

Nothing in the entire range of prophetic utterance exceeds in beauty the parable employed to unfold the

marvelous realities of the Christian dispensation. We are conducted to Mount Moriah, and to the Dome of the Rock; here immemorial altars have been erected and man has worshipped. From the days of Solomon, the temple represented the highest reach of religion for the Hebrew people. It was the most complete material expression of sacrificial devotion and redemptive love. Here men found access to God and here the yearnings of humanity found their surest answer and fullest satisfaction. The smoking altar in the court of sacrifice emphasized mercy and forgiveness. The Holy of Holies was so sacred that it filled the worshipper in the outer court with a sense of overwhelming awe because of the immediateness of God's presence; but neither the Temple nor the Holy Place, nor yet the Holy of Holies, occupies the especial thought of the Prophet in the parable he is employing to make known the immensity and extensity of the love of God.

It is behind all these material representations that he finds the spring and source of religious reality. We are conducted to a trickling stream, flowing from a never failing spring, perfectly transparent, beautifully translucent, the water running toward the East. It increases to the proportions of a brook, water to the ankles. It moves out eastward through rocky fastnesses, increasing in volume and power, filling the defiles of the mountains, the deep gorges, and rocky chasms as it moves on toward the Jordan, and the Dead Sea. Water to the knees, water to the waist, then a great river, which could not be crossed: "waters to swim in."

Its striking feature in the beginning is its insignificance; as it continues its chief characteristic is its persistence, and a further remarkable fact is its immensity, but the supreme feature of this majestic river is indicated

in the words "Everything shall live whithersoever the river cometh."

Nothing could represent lifelessness, hopelessness, uselessness, more completely than the Dead Sea. Not a living thing can be found in it, and so it stands typical of the corrupted sin-polluted life of humanity. When the waters of the great river touch it, however, it becomes all at once a great reservoir of life.

A RIVER WITH NO TRIBUTARIES

A very striking feature of this river is increase and enlargement without tributaries. Its waters are not increased from outside sources. All of its enlargement and expansion is due to an inherent energy and source of supply. Most perfectly thus it represents Christianity to which nothing has been added by any other religion. Christianity has never been dependent upon, nor has it received augmentation from Buddhism, Confucianism, Mohammedanism, or any of the ethnic faiths. In the study of comparative religions, Christianity is to be contrasted rather than compared with any other religion. It has grown by the forces inherent within it. It has depended solely upon the invisible and mysterious power of God for all of its victories and successes.

THE EXPANSIVE MOVEMENT OF CHRISTLY ENERGY

Nothing is more strikingly interesting than a study of the history of Christianity. Such a study brings into clearest view the beauty of the Prophet's illustration. The hereness, the nowness, and the everywhere-ness of God, are all emphasized in the vision of Ezekiel. Not a stagnant pool, not even a beautiful lake, nor the ocean itself, could indicate the growth of the spirit of Christianity as does the river of Ezekiel. Slowly but steadily

Christianity has increased in power and influence from the very moment when the Disciples followed with eager gaze, the clouds in which Jesus disappeared and ascended into Heaven; until now, Christ's Gospel represents God's great dynamic in the world.

The movement has been continuously expansive, every century witnessing a gain beyond the preceding one. The river to the ankles represents Pentecost. The river to the knees, the Patristic period of growth and activity. The period to the waist the imperial glory of the growing Church at the time of Constantine. The river that could not be crossed over represents Christianity during the Post-Reformation period even up to the present hour. Dean Inge, who because of his pessimistic attitude toward the future, has been called the "Gloomy Dean," declares himself little concerned regarding the World's to-morrow. The "nowness of God" occupies his attention. With this view I am unable to sympathize; I am tremendously interested in the Church of to-morrow. I like to study the picture here presented as indicating the certainty of continuous development and enlargement of the Church of God. I like to think of this rolling, tumultuous stream of waters, as indicative of God at work in His world. Christianity is never still, never stagnant, always in motion, a glorious forward movement. The picture makes known to us a God who is ever acting in behalf of His children, and who will not suffer their defeat.

At Vilna, the borderland of Russia, there is a memorial stone which bears upon it on the one side away from Russia: "Napoleon passed this way with five hundred thousand men." On the other, when he had been defeated by divine intervention, God using the forces of nature to overthrow the carefully laid plans of the Em-

peror, we read the inscription: "Napoleon passed this way with twelve thousand men." When cautioned against too great presumption by one who said to Napoleon: "Man proposes, and God disposes," drunk with successes, this man of dauntless courage and resolute determination said: "I am one who both proposes and disposes." His insolence was rebuked and his army defeated.

The Deism of England brought a blight upon the Church for more than one hundred years. The doctrine of Deism was substantially this: after creation, God retired from His material universe, and left nature's laws and man to run it; He put in operation certain laws, which can neither be set aside nor superseded; He is no active participant in the affairs of His universe, but has withdrawn and is merely an observer. All this is utterly contrary to the teaching of God's Word, which, everywhere, and most of all in the New Testament Scriptures, represents God as exercising His power in an interested and an affectionate manner in behalf of humanity.

THE REDEMPTIVE ENERGY OF THE INFINITE

Wherever the waters of the river flowed, they exercised a cleansing influence. How true to the historic progress and power of Christianity! Just as the tide of the ocean moves into the bays and estuaries, flushing them and purifying them of their foulness, so the life-giving river of Infinite Love transforms everything it touches through its cleansing influence. It is the business of Christianity to purify, to purge, and to perfect. From the first, it has exercised a powerful influence in behalf of the oppressed. The slave has been set free, the undermost and the hindermost have had recognition.

When Jesus desired to emphasize the striking features

of His own work, He brought into view the fact that the lepers were cleansed. It is in the power of Christianity as it is not in the power of anything else, to cleanse human life of every defilement, and to perfect and beautify all the areas of the soul. The watchword of Christianity is restoration. The defective, the degenerate, is redeemed by the waters of life-everlasting, and by nothing else.

The key word representing the work of the Holy Spirit is Regeneration. The new birth is the sublimest of realities. "Except a man be born from above, he can not see the kingdom of God." No complete restoration or transformation is possible in the individual life without the introduction from without, of a reconstructive force. A new life must be begun.

It is characteristic of the life-giving river of infinite love that, wherever its flow is unimpeded, it inaugurates a new era at once. The forces of death are overwhelmed; the power of sin is destroyed; the soul is redeemed; a new nature has resulted through vital conduct with God. When this strange transaction with God occurs, the processes of life are completely changed. "If any man be in Christ, he is a new creature. Old things are passed away, behold all things are become new." As you stand on the bridge at Geneva, and watch the transparent waters of the lake roll under the bridge on their way to the sea, you observe that they are crystal clear and are without the slightest evidence of any corrupting substance. Following the river for a considerable distance, you note another river joining it. It has come tumbling down from the mountainside, and is filled with soil which it is carrying along as it flows. The waters are murky, unattractive, and they run into the Rhone as though they were determined completely to foul it. After a time,

however, the Rhone has won, and once more you see a river whose waters from shore to shore are transparent and beautiful. So it is that after the waters of regeneration have flowed into the soul all polluting influences are mastered, and the flow of life becomes pure and whole.

"And everything shall *live* whithersoever the river cometh." This signifies vastly more than existence. It means the progressive realization of personality. Some years ago, when Smiley Heights, in California, was first developed, the region round about it was like a desert. The contrast was strikingly apparent. Where the waters had come, luxuriant vegetation abounded on every hand; beautiful shrubs, brilliantly colored flowers greeted you everywhere. Fruit-bearing trees, wonderfully developed, were loaded with fruit. And then at a given point all this stopped. Beyond it sage brush and weeds and the cactus struggled for existence. What made the difference? The life-giving waters conducted from yonder mountain peak transformed the wilderness into a garden.

Nothing could more perfectly illustrate what water can do than the Nile valley. Overflowing its banks, the waters of the Nile are carried out a long distance toward the desert, leaving a deposit which enriches the soil, and a little later the fields are green, and at harvest time thousands are engaged in gathering in the products of the fields. But just beyond the reach of the waters are the desert sands, burning up what little vegetation may strive for existence.

Dormant seeds taken from the mummy cloths where they have lain for three thousand years are touched with life-giving water, and lo, a wonder: first there is a tiny sprout, then the green shoot, and the long dead seed performs its mission and reproduces of its kind. All the vital truths of Christianity have been sown by the

Creator in the heart of man. Man is inescapably religious to the extent at least of being conscious of need and of being conscious also of God. It is only, however, when the life-giving river of God's love irrigates the heart and vitalizes the dormant seeds of truth, that pure and undefiled religion comes to be the actual experience of the soul. The Gospel of Jesus Christ exercises precisely this influence whenever it is permitted access to a believing and trusting heart.

THE IMMORTALIZING RIVER OF GOD

In the castle of Simonetti, near Milan, a clear note sounded, reëchoed sixty-two times. The voice of God spoken to Prophets and Apostles echoes millions and millions of times along the corridors of time; reverberating ever and declaring the immortality of truth. The river of love issuing from the heart of the crucified Christ vitalizes and immortalizes each personality, and makes every sacrificial act a permanent contribution to the well-being of the world.

"Speak, history, who are earth's victors?
 Unfold thy long annals and say.
 Are they those whom the world calls its victors
 Who won the success of the day?
 The martyrs or Nero;
 The Spartans who fell at Thermopylæ's tryst
 Or the Persians and Xerxes?
 Socrates or his judges? Pilate or Christ?"

The thoughts and deeds of the disciples of Jesus are made immortal through the Live-giving River of Christianity. Whoever has identified himself with Christ and His Kingdom has his immortality guaranteed beyond question.

THE IRRESISTIBLE RIVER OF GOD'S LOVE

A coin of the Diocletian period was found, upon one side of which was inscribed the words "Deleta Christianitus." It purported to sound the death knell to Christianity. That was in the year three hundred. It is therefore only a memorial to human folly, and a commentary on the superficiality of human judgment. Every century has had its pessimistic prophets who have seemed to see the destruction of the old régime, and the passing of the Church of Christ; but we continue to sing;—

"Oh, where are kings and empires now
Of old who went and came?
But Lord, Thy Church is praying yet
A thousand years the same."

In writing the life of Christ, Renan came to the point of His death on the Cross, and wrote under it "Finis." How little that gifted author could understand the inherent vitality of Christianity! You could as easily stop the flow of the Amazon with a blowpipe, as stop this life-giving river of God by indignant repudiation or violent opposition.

You might as well expect to stop the fires of Popocatepetl, the great volcano of Mexico, by playing a hose upon it, as to put out the fires of redemptive passions in the heart of Christ by rationalistic oratory. After every persecution, the waters of the river augmented, and their outreach toward world irrigation increased.

Thus steadily has the Church of God grown from the beginning in spite of all difficulties and hindrances. Tracing it through the centuries, we note how persistently and insistently it has fulfilled the promise of Jesus, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." From the beginning it has

had to contend against every kind of an obstruction which the genius of man could invent. In the face of this history of the expansion of Christly energy in the world, how obtuse must be that mind that dares predict the passing away of the Christian Church.

If the Modernist would study history more intelligently, he would be less disposed to sneer at the great symbols of faith which the Church has employed as expressive of her loyalty to God, manifest in Christ, and it would show more wisdom. Modernism is a little cloud. It will soon pass. The presumptuous men who believe that after all these centuries it has remained for them to be wise above what is written, will find all their predictions coming to naught and their superficial judgments ignored and despised.

There are no substitutes for the life-giving river of infinite love. During the last fifty years, men with a fading faith in the power of the redeeming Grace of God, manifested in the atonement, achieved on Calvary, have tried many substitutes, but with no success. Jesus declared, "I, if I be lifted up will draw all men unto me." Whenever and wherever the Church of Christ has believed these words of the Master, and acted upon them, people have flocked to the temple for instruction, illumination, inspiration, and received them; but when the leaders in the Church have listened to the deceptive voice which declares that there is no necessity for redemption, that the Deity of Jesus Christ is only a human conception, then, they have invariably sought something besides the Gospel to attract people and failed. We have been through the period of popularizing the Church. An effort has been made to lessen its seriousness, to give it an attraction which comes from using the language of the street, and instead of sermons to substitute Essays

and Lectures on secular matters. But this simply increases the number of absentees.

Then we were told that truth must be rationalized, and we imported from Germany her rationalistic form of religion, with the effect of tremendously decreasing Christian zeal and Christian faith. We were further told that the Church must be institutionalized. Every kind of organization which was supposed to be calculated to awaken interest has been employed. What has been the result? Usually to weaken the power of the Church in the community and invariably to lessen its spirituality. Many churches have found to their sorrow, how impossible it is to devote all available force to the building of machinery without wrecking the Church.

We have been entreated to psychologize the Church. Clinics are to be held. The chief business of the Church is assumed to be to increase individual ability in physical and mental directions. With all of these things, the difficulty is that there is just enough of truth and importance in them to make it possible to use them as substitutes for the real and only really drawing thing in the Church of Christ; namely, the proclamation of a Gospel which deals adequately with sin, sickness, sorrow, and death.

FAITH THAT RISES TO THE LEVELS OF REVELATION

The supreme need of the hour is for a faith that rises to the levels of Revelation. The disposition to water down the Gospel until it will be acceptable to men and women whose intellectual pride prevents their coming into the Kingdom with bowed head, is accountable to-day for the great decline which is everywhere recognized as disastrous to high morality. We may as well understand first as last that there is a mystical element in Chris-

tianity which defies analysis, and refuses to be circumscribed.

In the long history of its noble life, the Church has demonstrated the measureless vitality of a pure and unadulterated Gospel. The Evangelical Church has proclaimed the good news at its face value as given in New Testament Scriptures. It has not offered weak and worthless substitutes for the bread and water of life. It has proclaimed Jesus Christ born of a Virgin, living a sinless life, dying on Calvary, as a true atonement for sin, fulfilling His own promise of resurrection, to become forever an interceding Saviour.

What wonder then that in spite of a thousand difficulties which have presented themselves, the Church still stands as a beacon light, an ark of safety, a retreat for the oppressed, a hope for the discouraged, a home for those who desire in their spiritual fellowship foregleams of heavenly felicity. The future will be greater than the past. Christianity is on the eve of new conquest. To be sure the air is full of the utterances. Apostasies abound on every hand; but are these things reason for discouragement or disheartenment? When Jesus was describing conditions which were sure to be experienced, very much like those the Church is passing through to-day, He concluded His graphic portrayal of sad spiritual declension with these words, "When these things come upon you, look up, your redemption draweth nigh."

"Everything whithersoever the river cometh, shall live." The vital power of Calvary is not lessening or weakening. The greatest day for the Christian Church is before it, and not behind it. Our victories will not be realized by abandoning the great principles, processes, and programs of yesterday, and substituting therefor, human philosophy and a rationalistic theory of the uni-

verse; but rather we shall gain our successes by recognizing the absolute and unqualified authority of Jesus Christ, and the reliability and trustworthiness of the Word of God; infallible as a rule of faith and practice. Above all things else, let us hold tenaciously to the truth, that the only way of salvation for sinful man is through the acceptance of the mercy of God, offered in Jesus Christ.

A RUGGED RELIGION

Our age is distinguished for softness and self-indulgence more than for Puritan purpose, and rugged righteousness. We are standing just now tremendously in need of a rugged religion. We want a religion that will face storms unafraid. The curse of to-day is compromise. Strange to say men are censured for conscientious advocacy of the unvarnished truth. There is no paralysis more final and fatal than the paralysis of spiritual pacificism. Prosperity and progress have always been indebted to a leadership that has turned the world upside down. The Puritan has always been caricatured and parodied, yet his is the striking face in the picture of progress. Take him out of the picture, and it will hold no place in the hall of fame. To please men is a far less important matter than to fill Divine purpose. We are urged to ignore disagreements and consider only the things which are mutually acceptable. This attitude is utterly unchristian. It would have prevented Christ from going to His cross and the early Church from the decisive action that led to its development. Everything depends upon what agreements or disagreements represent. To unite on minor and unimportant matters means absolutely nothing. To stand earnestly and eloquently for great foundation truths regardless of who opposes

means everything. An armistice before a battle is won spells ultimate defeat. It is much easier to drift with the tide than to stem it, but that has nothing to do with reaching the port of peace at the end of the voyage. Paul did not boast at the end of his life that he had disturbed no community. He might easily have avoided the Roman prison but he chose rather to stand for his Master and take the consequences. He did not even say, I have secured a pleasant peace, and pacified all opponents. He stood erect, and with his eye on the throne of God said, "I have fought a good fight." He did not basely surrender any interests for the sake of quiet. He well knew that the zone of calm is often attended with far greater danger than the zone of storm. Had he lived a life of pretense such as characterizes men who pretend to be evangelical, but who are preaching rationalism and materialism, or had he been like those who to avoid momentary discomfort cried, "Peace, peace" when there is no peace, he would have been obliged to say at the end of life, "I have faked a good fake."

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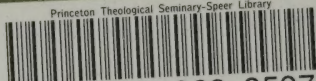
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